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Effigies Reverendi in Christo Patris, Georgij Webbe, Limericensis apud Hibernas Episcopi.

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Effigies Reverendi in Christo Patris, Georgij Webbe, Limericensis apud Hibernas Episcopi.

London, Printed for John Saywell and are to be sold at the signe of the Grey-hound in Little Britaine without Aldersgate. 1655.

Tanner
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Tanner 054

THE PRACTICE OF QUIETNES:

Directing a Christian how to live quietly in this troublesome World.

The Eighth Edition, profitably amplified by the Author before his Death.

1 Thess. 4. 11. *Study to be Quiet*, &c.

LONDON,
Printed by *T. Mabb* for *John Saywell*, and are to be sold at the sign of the *Grey-hound*, in *Little-brittain* without *Aldersgate*, 1673.

Thom. Tanner

Upon the Picture of the Author in the FRONTISPICE.

THere may'ſt thou ſee the portraict of His face,
(Drawn firſt by ſtrangers hand, Himſelf un-
As he in Pulpit did diſcharge his place:) (ware,
Whoſe inward graces and endowments rare,
No workmans skill, according to their worth,
Painter, or Carver, could at all ſet forth.

For Chriſtian Life, all Vertues Paſtorall,
Great *Auſten*-like, by few exemplified,
Mirrour he was, true pattern unto all;
And like him as he liv'd, he like him died:
Beſieged both, the one by *Vandalls* ſtil'd;
This other here by *Iriſh*, all as wil'd.

Iamer A. H.

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TO THE
Right Honorable
Sir HENRY HOBARD
Knight and Baronet, Lord
Chiefe Justice of His Majesties Court of Common pleas.

RIght Honorable & my very good Lord. That favourable acceptance which it pleased your Lordship to vouchsafe unto

this poore Treatiſe when firſt it craved your Honourable protection, did imbolden me in the ſecond Impreſsion of the ſame to a ſecond Dedication. The which edition had ſome addition, and was reduced into a more digeſted form yet far from any deſert either of a ſecond publication, or of

of ſo honourable a protection: but ſeing the former Impreſſion hath taken ſo good effect, I hope this latter ſhal not want the like ſucceſſe. It is a ſacrifice which I have vowed to the Lord for my quietneſſe; and an Anniverſary due unto you (my good Lord) for that quietnes which

by your Lordships means I have enjoyed; and a Testimony which I would give unto the world of my love of Quietnesse. Under your honorable protectiō therfore I once more make it publike to the world: first humbly offering it unto your Lordships favorable acceptation, craving par-

don for this my bold presumption, &c. beseeching Almighty God to poure upon your Lordship all the riches of his grace, for the quietnesse of your own soul and body here, for the publike quietnesse of the Church and Common wealth, and for your eternall and everlasting

happineſſe hereafter.

Your Lordſhips in all

humble Dutie,

George Webbe.

TO

TO THE
Right Honourable
and the right Worſhipfull, the Lords, the Knights, and the reſt of his Majeſties Juſtices of the Peace: Together with all the Gentlemen and truly religious Chriſtians within the County of *Wiltſhire*.

TO your Honorable and *Chriſtian* view, (Right Honorable, & right Worſhipfull) doe I once againe preſent this little Treatiſe, the laſt and yongeſt of all thoſe few brats of my barren invention; yet herein more fortunate than any of the reſt, that it hath been called, nay more, importu-

ned to an eighth Impression. Wherefore as *Hannah* when she had presented her yong sonne *Samuel* unto the Lord, *Did make him a little coat, and brought it to him from year to year, when she came up with her Husband to offer the yearly sacrifice*; so have I put this my little Pamphet into a new coat, being now the eighth time to be presented unto the publike view of the world. If this Coat seem to be of a larger size, it is because being now more aged, it hath attained a greater growth. If it seem not so large, nor so full as were fit, I was to cut my coat according to my cloth. Besides this, by reason of the multiplicity of other busi-

buſineſſe, and variety of diſtracting occaſions, it was made in haſte, and therefore ſubject to many exceptions of them who affect curious faſhions, and approve nothing but what is abſolute and compleat. Such as it is, I here moſt humbly preſent it to your Honors and Worſhips; for to whom ſhould I more fitly dedicate a Treatiſe of *Quietneſſe*, than unto thoſe who are the preſervers of the publique peace and quietneſſe? and among theſe, to whom more eſpecially than unto thoſe who are in Commiſſion for the peace and quietneſſe of mine own Country? Concerning whom, I may truly take up without flattery,

Ter-

Tertullus his Oratory: *Seeing that wee have obtained great quietnesse through your means, and that many worthy things are done in this County for the preservation of piety and peace through your providence, we acknowledge it wholly, and in all places, with all thanks.* Our plains, sometimes so infamous for robberies, are now safe and secure for travellers: Our Assises, sometimes so fraught with *Nisi prius*, is now lesse troubled with troublesome suits. A Recusant is a rare thing to be seen among us, and there is daily lesse and lesse complaining in our streets. All which, as we are to impute it principally to the great mercy and favour

of God towards us, and ſecondarily to the preaching of the Word, which is now ſo plentifully eſtabliſhed among us by the provident care of our right reverend, learned, and religious Dioceſan; ſo may not you (Right Honourable and Right Worſhipfull) be debarred of your due deſerved praiſe, who have been ſo religiouſly carefull, as by your labour to procure, and by your preſence to countenance thoſe holy proceedings. For who among us doth not behold and magnifie that honourable zeale of the thrice honourable Lord, the Earle of *Hertford*, in the founding, confirming and countenancing of that worthy

worthy Lecture at *Amesbury*? Who doth not blesse God for the religious care of that Patron of Learning, and mirrour of Honour, the Honourable Earle of *Pembroke*, in making choice of such worthy instruments of Gods glory, to plant them in the vacant Benefices of his Patronage? I spare the particular naming of the rest: The generall care of our *Knights*, *Justices*, and *Gentlemen*, for the cause of Religion, doth manifest it self in the procuring, maintaining and countenancing of those worthy Lectures at the *Devizes*, *Marleborough*, *Warminster*, *Calne*, *Cosham*, *Bradford*, *Highworth*, and almost in all the quarters of our

our County. Those holy meetings are graced by your presence, and your proceedings for the publique peace and benefit of the Common-wealth, the more blessed for those holy exercises. What now remaineth then (Right Honourable,&c.) but that you continue this your love to peace and piety? This is the right course of Christian policy, this is the way to everlasting felicity. So shall you find peace within your selves and maintain peace among others, and go to peace when your dayes on earth are finished. *Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit, and soule*

ſoule, and body, may be kept blameleſſe unto the comming of our Lord Jeſus Chriſt.

From *Steeple-Aſhton* in *Wiltſhire*, *June* 21.

Your Honours and Worſhips in all Chriſtian duty and ſervice,

G. W.

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Courteous

Courteous Reader,

THere are lately Printed theſe Books Entituled, as followeth, *viz.* The Hiſtory of the World, the Second part, being a continuation of the famous Hiſtory of Sir *Walter Raleigh* Knight, together with a Chronology, *&c.* by *A.R.* *The true Coppy whereof is diſtinguiſhed by the* Grey-hound *in the Frontiſpice, from any other whatſoever, though coloured by a pretended repreſentation of the Author in the title page.*

A view of all Religions in the world, with the ſeverall Church-governments from the Creation to theſe times; Together with a diſcovery of all known Hereſies, in all ages and places, by *Alexander Roſs.*

Speedy help for the Rich and Poore, As to the Griping Flux of the Belly, and of the dyſentery; as alſo the Cure of the Gout, and green-wounds, together with the preſervation from Peſtilentiall diſeaſes; with remedies in caſe of the Biting of a mad Dog, *&c.* by an experienced Phyſitian

Termi-

Terminations and Examples of Declentions, and conjugations also; Propria quæ maribus, Quæ Genus, and As in præsenti, Englished and explained, for the use of young Grammarians, by *Charls Hoole*, A. M.

These are all to be sold by *John Saywell* at his shop at the signe of the *Grey-hound* in Little-brittain in *London*.

THE

THE PRACTICE OF *Quietneſſe.*

CHAP. I.
A commendation of Quietneſſe.

THere is no *Practice* next unto the *Practiſe of Piety*, more excellent than the *Practice of Quietneſſe*. The Author of the Epiſtle to the *Hebrews* doth link them both together, [a] *Follow peace and holineſſe*: as if there could be no *Piety* without *peace*, no *Holineſſe* without *Quietneſſe*. There is no handmaid of *Holineſſe*, but muſt go hand in hand with

Quietneſſe commended.

1. By divine authority.

[a] Heb. 12. 14

Quietneſſe; and therefore [b] *Grace* and *Peace*, [c] *Truth* and *Peace*, [d] *Righteouſneſſe* and *Peace*, are paralleld together as twins in holy Scripture.

[b] Rom. 1. 7. [c] Zac. 8. 19. [d] Pſ. 85. 10

2. By humane teſtimony. *Aug. in Pſ.* 34.

This *Quietneſſe* (as S. *Auguſtine* affirmeth) *is the daughter of Piety, the mother of Peace, the ſiſter of Patience, the companion of Truth, the friend of Equity, the Scholler of humility, the Nurſe of plenty, and the Guardian of Proſperity. It is* (ſaith *Hilary*) *the ornament of a Family, the honour of a City, the muniment of a Common-wealth, the ſtaffe of Policy, and the very badge of Chriſtianity.*

Hilar. de vera pacificat.

Without which (according to the teſtimony of witty *Bernard*) *the conſcience can have no comfort, the minde no content, plenty no pleaſure, proſperity no prop, adverſity no ſalve, learning can have no glory, nor any vertue can be praiſe worthy. The very name of Peace and Quietneſſe* (ſaith the moſt eloquent of all the Roman Orators) *is lovely.*

Bern. ep. 129 ad Jan.

M. Tullius Cicero.

The

The nature of it (ſaith the moſt divine among the Heathen Philoſophers) *is heavenly.*

Neither is there any thing which the [e]Angels of heaven do more congratulate unto men, nor which [f]*Chriſt* the head of men and Angels, did more carefully bequeath unto men, nor which the *Apoſtles* his Secretaries doe more earneſtly enjoyne unto us, than this *Practice of Peace and Quietneſſe*. How often and how earneſtly doth the Spirit of God intreat and command us in the holy Scriptures to embrace quietneſſe? We are commanded to [h] *love peace*, Zach. 8. 19. neither is it ſufficient to *love it*, but we muſt alſo [i] *wiſh for it*, 2 *Theſſ.* 3. 12. neither is it ſufficient to *wiſh for it*, but we muſt [k] *ſeek it*, *Pſalm* 34. 14. neither is it ſufficient to *ſeek for it*, but we muſt alſo *have* [l] *it*, *Mark* 9. 50. but what if *Peace* will not be had? Loe then [m] S. *James* chargeth us

L. Annæus Seneca de tranquil. c. 1

3. The excellency of it.

[e] Luke 2. 14

[f] Joh. 14. 27

[g] 1 Joh. 4. 7. Eph. 4. 2, 3.

[h] Zac. 8. 19

[i] 2 Theſſ. 3. 12.

[k] Pſ. 34. 14.

[l] Mar. 9. 50.

[m] Jam. 3. 18

to *make peace*, *Iam.* 3. 18. How must we make peace? By [n] *endeavouring to keep the unity of the spirit in the bond of peace.* What if once made and had, it will not stay with us? Then S. *Paul* willeth us to [o] *Follow those things which concern peace*, *Rom.* 14. 19. What if it will needs away and hide it self? Yet then S. *Peter* bids us to [p] *Follow and enquire after it*, 1 *Pet.* 3. 11. What if we know not how to follow, or where to finde it? Yet we must not give over, but (according to the counsell of the Apostle [q] *Paul*) we must study for it: *Study* (saith he) *to be quiet.*

n Eph. 4. 3.

o Rom. 14. 19.

p 1 Pet. 3. 11

q 1 Thess. 4. 11.

4 The generall want of it.

A study very needful for these our unquiet times, wherein the [r] *Devill* is so busie to disquiet, the [s] *World* so generally out of quiet, and our own rebellious [t] *Flesh* so prone unto unquietnesse. [u] *The quiet man is perished out of the earth, generally men lie in wait for blood: they hunt every man his brother*

r Rev. 12. 12

s Joh. 15. 33

t Gal. 5. 7.

u Mic. 7. 2.

brother with a net. x The ſon is at variance with his father, the father with his ſon, the daughter in law againſt the mother in law, and the mother in law againſt the daughter in law. y The hands of the moſt are defiled with blood, their fingers with iniquity, their lips ſpeak lies, their tongue muttereth perverſneſſe, their feet run to evill, their thoughts are thoughts of iniquity, waſting and deſtruction are in their paths, the way of peace they have not known.

x Matt. 10. 35.

y Iſa. 59. 3. 7 8.

Therefore this ſhort *memorative* which the Apoſtle giveth of *ſtudying to be quiet*, is a fit and neceſſary *Apothegme* for theſe our times; like unto a *Habakkuks viſion*, it had need to be *written and made plain upon Tables, that who ſo runneth may read it.* And ſurely it were to be wiſhed, that this remembrance were often preached in our *Temples*, proclaimed in our *ſtreets*, written upon our *poſts*, painted upon our *wals*, or rather b *engraven*

5 The neceſſary ſtudy to learn it.

a Hab. 2. 2.

b Jer. 17. 1.

with the point of a Diamond upon the Tables of our hearts, that wee might never forget it. And that this *study* might the better bee perſwaded, this practice the better faſtned upon thoſe who are [c] *The ſons of peace*, and long after quietneſſe, I (though the moſt unfit, & unskilfulleſt of all others) have adventured to propoſe this ſhort *Manuall* unto their obſervations: wherein I will endeavour, with as much brevity and perſpicuity as I may, to ſet down the *nature* of *Quietneſſe*, that we may know it; the *worth* of it, that we may love it; the lets of it, that we may avoid them; and the way to it, that we may learn it, and be directed aright to the right practice of it. And herein firſt (according to the method of Reſolution) I will begin with the deſcription of *Quietneſſe*.

[c] Luk. 10. 6.

CHAP.

Chap. II.

A deſcription of quietneſſe, and the proper character of a quiet man.

Quietneſſe described.

Quietneſſe is a peaceable diſpoſition of the whole man, not troubled, nor troubleſome, abſtaining from whatſoever might diſturbe either it ſelf or others.

The deſcription explained.

By this definition (or deſcription rather) of Quietneſſe, we may behold, 1. The *nature* of quietneſſe: *It is a peaceable diſpoſition*, not a ſudden paſſion, or a light motion, or a ſhort affection tending towards it, but an habituall diſpoſition or due compoſedneſſe of a mans ſelf unto it, which may have the impreſſion of [d] *Davids Motto* in it, *I am for peace.* 2. The *ſubject* of Quietneſſe: *The whole man*: not the outward man alone, but the inward alſo: both the *heart* and *head*, both the *mind* and *manner*

[d] Pſ. 120. 7.

must be disposed and composed towards it; principally indeed the *heart*, because [e] *there hence proceed the issues of life*; and unless there be a [f] *meeke and quiet spirit*, it is impossible to be quiet: but withall there must be a quiet [g] *hand*, and a quiet [h] *ey*, and a quiet [i] *eare*, and a quiet [k] *tongue*, and all the parts and faculties of the soule disposed unto quietnesse 3. The *parts* of quietnesse, *that is, not troubled, nor troublesome*, neither *actively*, unquiet in disquieting others, nor *passively* unquiet in being disquiet d by others. 4. The *practice* of quietnesse *an abstinence from whatsoever might disturbe*, for so the word commonly translated *quietnesse* doth import: and [l] *S. James* doth thus describe it, *A laying aside of all filthynesse and superfluity of maliciousnesse*, Jam. 1. 21. 5. The *object* of quietnesse or unquietnesse, *either our selves or others*. Men disquiet themselves either by cause

e Pro. 4. 23.
f 1 Pet. 4. 3.
g Psal. 24. 4
h Job. 31. 1
i Prov. 2. 2
k Psal. 39. 1
l Jam. 1. 21

cauſeleſs conceit of offence offered, when it is not, by being [m] *too ſuſpitious*, or by too much taking to heart an offence when it is offered by being too [n] *furious*. Men diſquiet *others*, either offering occaſion of offence by being *injurious*, or by bitter ſeeking revenge, by being [p] *litigious*. Men doe both diſquiet themſelves and others, when they doe continue in their ſins without repentance; as [q] *Eliah* told *Ahab*, 1 King. 18. 18. *It is thou and thy fathers houſe that trouble and diſquiet Iſrael.*

By this little view which we have taken of quietneſſe, we may behold the right picture and proper Character of a quiet man. *A quiet man is a creature made of a* [r] *milde nature, and true* [s] *Chriſtian temper,* [t] *ſwift to heare, ſlow to ſpeake, ſlow to wrath. His head is not overladen with* [u] *cares, nor his heart with* [x] *feares: his* [y] *eyes are not itching after vanities, nor his*

m Rom. 1. 29.
n 2 Tim. 3. 3
o 1 Theſſ. 4. 6.
p Rom. 1. 30
q 1 King. 18 18.

The character of a quiet man.

r 1 Pet. 4. 3.
ſ Phil. 2. 5.
t Jam. 3. 10 Prov. 16 32.
u Luke 21. 34.
x Pro. 29. 25
y Jer. 22. 17

his [a] ears after novelties: his hands are not [b] intermedling in impertinent businesse, nor his [c] feet swift to run into evill. His mouth [d] is far from cursing and bitternesse, [e] kept in as with a bridle, that his [f] mouth should not offend. His shoulders are large, fit [g] for a load of injuries, which he beareth not out of baseness and cowardlinesse, because he dare not revenge, but out of Christian fortitude, because he may not. His arms are [h] strengthened by the mighty God of Jacob: his [i] hands are washt in innocency: [k] his brest is the brest-plate of righteousnesse: [l] the hid man of his heart consisteth of a meek and quiet spirit: [m] his bowels are bowels of mercy, meeknesse and compassion: [n] His loines are girt about with truth: [o] his knees are pliable to bow, and his legs to bear; and [p] his foot standeth in an even place. He is one that can moderate himself in prosperity, and content himself in adversity. His hopes are so strong that they can insult over the greatest dis-

a Acts 17.21
b 1 Thess. 4. 11.
c Pro. 4. 26
d Rom. 2. 14
e Psal. 39. 1.
f Psal. 17. 3.
g Rom. 12. 17.
h Gen. 49. 24.
i Psal. 26. 6.
k Eph. 6. 14
l 1 Pet. 3. 4.
m Col. 3. 12
n Eph. 6. 14
o Eph. 3. 14
p Psal. 26. 12

diſcouragements; and his apprehenſions ſo deep, that when he hath once faſtned, he ſooner leaveth his life then his hold. Contrariety of events doe but exerciſe, not diſmay him; and when croſſes afflict him, he ſeeth a divine hand inviſibly ſtriking with thoſe ſenſible ſcourges, againſt which he dareth not murmure nor rebell. He troubleth not himſelf with ſtirring thoughts, nor others with needleſſe ſuits: He doth not intermeddle in other mens buſineſſe, nor adventure upon raſh attempts, nor offendeth others with provoking terms, nor taketh offence at others actions, nor giveth ear to idle tales, nor ſoweth diſcord, nor ſeeketh revenge: but hath a meek heart, a contented mind, a charitable eye, an affable tongue, a peaceable hand, a ſociable geſture, a neighbourly behaviour, ſetling himſelf alwayes to judge charitably, to ſpeak lovingly, to converſe friendly, to put up wrongs patiently, and to wrong no man willingly.

This

This the right character and proper picture of a *Quiet man*: and such manner of men ought we to be both in our affection, and in our conversation, if so be we would *study to be quiet*.

CHAP. III.

The parts of Quietnesse; and the distribution of the whole Treatise.

Division of quietnesse.

HAving seen this short description of *Quietnesse*, we come now in the next place to take notice of the parts of *quietnesse*, and the distribution thereof, together with a short denotation of that method which we will observe in the unfolding of the same.

Quietnesse (in the prime division of it) is twofold:

1. *Quietnesse internall.*
2. *Quietnesse externall.*

Inward. *Senec de tranquil. c. 2*

The former of these is cōmonly called εὐθυμία, or tranquillity: the latter ἡσυχία or Quietnesse

neſſe. The former of theſe two, which is *internal quietneſſe*, may be thus ſubdivided:

Subdivided

1. *The Quietneſſe of the minde,*
2. *The Quietneſſe of the Conſcience.*

Theſe two, howſoever by *Zeno, Cleanthes, Democritus, Seneca* and other heathen Philoſophers they are confounded, (for they, howſoever they could diſcerne the unquietneſſe of the minde, yet could never dive unto the depth of that which did diſquiet the conſcience) muſt properly for the better denotation of their quietnes, & unquietenes be ſevered, & thus diſtinguiſhed: *Quietneſſe of the minde* doth manifeſt it ſelf in the peaceable and equalbearing of all worldly occurrences, whether proſperous or adverſe. *Quietneſſe of Conſcience* doth manifeſt it ſelf in the pacification of the Conſcience againſt ſins guiltineſſe and helliſh horrors: and that is the ſubſtance

ſtance of the firſt part of Quietneſſe, which we call *Internall Quietneſſe.*

Outward quietneſſe.

External or *Outward Quietneſſe* (which properly may have the name of *Quietneſſe*) is that peaceable diſpoſition of the whol man in our converſation, that it may be void of offence to our ſelves and others. This *Outward quietneſſe* (for methods ſake) we will reduce to theſe two heads:

Subdivided

1. *Oeconomicall Quietneſſe.*
2. *Politicall Quietneſſe.*

Oeconomicall quietneſſe is that domeſticall quietneſſe which is to be obſerved in every houſe or family: which we will ſeverally behold in the ſeverall branches of a family: and they are theſe:

1. *Between the husband and the wife.*
2. *Between the parents and the children.*
3. *Between the maſter and the ſervant.*

Politicall

Politicall quietneſſe is the quietneſſe which we are to maintain with thoſe that are further from us, between whom and us there is a ſociety or commerce: and this ſhall be diſtributed into a twofold rank.

1. *Nationall quietneſſe.*
2. *Civill quietneſſe.*

Nationall quietneſſe is that quietneſſe which is between Nation and Nation, between thoſe which are of different Nations. *Civill quietneſſe* is that quietneſſe which is betweene people of the ſame Nation. And this we will conſider in a threefold ſubject.

1. *Between the Magiſtrate and Subject.*
2. *Between the Miniſter and the People.*
3. *Between Neighbour and Neighbour.*

From:

From thence we will proceed to the anticipation of those objections which may be alledged against the practice of *quietnesse*; and then to generall directions towards this practice, and that two wayes,

1. For our *affection.*
2. For our *outward behaviour or disposition.*

And that likewise two waies.

1. For *active quietnesse.*
2. For *passive quietnesse.*

This latter in a two-fold kinde:

1. In *verball injuries.*
2. In *reall injuries.*

Offered { *To our good Name.* / *To our Body.* / *To our Goods.*

After this, we will come to take a view of the common motives to unquietnesse, both within us, and without us, and about us, and so descend to their remedies, and the contrary

trary means, both *perſonall* and *practicall*, for the preſervation of quietneſſe. And this is the ſumme of this intended Treatiſe.

CHAP. IV.

Quietneſſe of the Minde.

Quietneſſe of the mind deſcribed.

FIrſt we will begin with the *Practice of inward quietneſſe*, and therein firſt of the firſt branch thereof, *Quietneſſe of the minde*, which may be thus defined: *Quietneſſe of the minde is a due compoſednes of the minde unto tranquillity and quietneſſe, notwithſtanding all occurrences whatſoever might excite it to the contrary.*

Illuſtrated by examples. Pſ. 26. 12. *Bartholom. weſtm. in Pſal. 26.*

Such *quietneſſe of minde* there was in holy *David*, when he ſaid, that *his foot* (that is, the feet of his affections) *ſtood in an euen place*: implying thereby ſuch an euen diſpoſition of his heart, wherein the ſcales of the minde neither

neither rise up toward the beam through their own lightnesse, or their overweening opinion of prosperity; nor are too much depressed with any load of sorrow; but hanging equal and unmoved betwixt both, give a man liberty in all occurrences to enjoy himself. Such *quietnesse of mind* also there was in S. *Paul*, when he said, *I have learned in whatsoever estate I am to be content; I can be abased, and I can abound; every where in all things I am instructed both to be full and to be hungry, to abound & to have want.* Such *quietnesse of minde* (to omit the multitude of examples in holy Scripture) we read in humane Histories to have been in *Socrates*, *Heraclitus*, and *Diogenes*; the former of whom upon all occasions continued the same man, and kept the same countenance: the latter two treading under feet the storms of all casuall events, armed themselves

Philip. 4. 11,12.

Socrates eodem vultus tenore etiam adversis interpellantibus perstitit. Heraclitus & Diogenes calcatis tumultibus fortunitorum adversus omnium dolorum vel miseriam uniformi duravere proposito. Solin. c. 8.

selves with a setled resolution to endure all crosses and calamities whatsoever might befall them.

If such were the constancy of the *Heathen*, much more firme should be the resolution of us Christians, for the gaining and retaining of *quiet mindes*. Our mindes should be like unto the Adamant, which no knife can cut; like the *Salamander*, whom no fire can burn; like the *Rocke*, which no waves can shake; like the *Cypres tree*, which no weather can alter: like the hill *Olympus*, higher than storm or tempest, wind or weather can reach unto; or rather like *Mount Sion*, *which cannot be removed, but standeth fast for ever.*

By similitudes.

Matt. 7. 25.

Ambros. Hexam 4.

Psal. 125. 1.

Not that Christians were of necessity to become *Stoicks*, and to put off all *passions*, or as if the most temperate *minde* can be so the master over its *passions*, as not somtimes to be disquieted upon occa-

How it is to be studied.

occasions: for not the eavenest weights, but at their first putting into the ballance, somwhat sway both parts thereof, not without some shew of inequality; which yet after some little motion settle themselves in a meet poize. But because we are compassed about with so many frailties and imperfections, and so prone to be over-swayed by our affections, therefore we are the more to strive against the same; and although by sudden agitation, our mindes begin to sway to some unequall motion, yet to stay them betimes, and to settle them in a more composed resolution.

The enemies and remedies to the quietnesse of the minde.

Which that we may the better observe, for our daily practice, let us briefly take a view of those things which most commonly do disquiet the mind, & then take notice of those remedies which may be applyed for the removeall of the same.

The

The Enemies unto the *peace* and *quietneſſe of the minde*, are of two ſorts: ſome on the *left hand*, & ſome on the *right hand*: They on the *left hand*, are the *croſſes* and *afflictions* of this life: theſe on the *right hand*, are the *pleaſures* and *profits* of this life. The former doe diſquiet the *minde* with *grief* and *ſorrow*, the latter with immoderate *joy* and *pleaſure*.

The common diſquieters of the minde.

As concerning the former of theſe two ſorts of *minde-diſquieters*, *croſſes* and *afflictions*, who ſeeth not how much they doe diſquiet the *minde*, when they meet with weak patients? Feares, cares, croſſes, loſſes, make men moſt commonly out of *quiet* with themſelves: how quickly are our *mindes* diſquieted, when we are croſſed in our hopes, in our wit, in our wealth, in our good name, in our children, in our families in our enterprizes, or when any ſad accident doth befall us? How many have we known

1 Croſſes and afflictions.

known so grieved at incurable miseries, that they have been no longer like themselves? How many have we known to have disquieted themselves more of feare then of hurt, being more troubled by opinion than by effect? How many have we seen for accidentall crosses to have crossed their own quietnesse, and to have lived a dying life in dismall discontent?

Remedies against these disquieters.

To prescribe an *Antidote* against these distempers, we must not consult with *Galen*, *Hypocrates* or *Æsculapius*, but seek the receit from him who is the true Physitian of the soule: and this receit is a compound made of many simples. 1. Expect & look for crosses, troubles, and afflictions beforehand: foreseen evils seem lesse evill; and that which is looked for before it cometh, lesse hurteth when it is come. One well saith: *Crosses are like the Cockatrice, they die if they be fore-*

1 Expectation of them beforehand. *Præviſa minus nocent* D. Hall Heaven upon earth, Sect. 11.

foreſeen. As ſweetly the ſame author to the ſame purpoſe ſpeaketh in the ſame place: *Evils will come never the ſooner for that thou looke ſt for them; they will come the eaſier: it is a labour well loſt if they come not, and well beſtowed if they doe come.* Yet we muſt not ſo look for them, as by carking care to diſquiet our ſelves, or by a preconceit to haſten the grief of them: but (as the ſame author whom in this Section I follow, doth direct us) *We are to make theſe things preſent in conceit before they come, that they may be half in their violence when they do come.*

Idem ibid.

A caveat.

Idem.

2. As we are to expect them, ſo we are to prepare our ſelves for them, and inure our ſelves to endure them. Skilfull *Fencers*, before they adventure to play at the ſharpe, make triall of their valour with wooden waſters: Expert *Souldiers* train themſelves in petty muſters, before they encounter in open battell with

2. Preparation for to receive them.

with their enemies. So should we learn how to bear crosses before they happen, that when they doe happen they may the lesse disquiet us: according to the practice of *Bilney* blessed Martyr, who before he was to be burned, would oftentimes put his finger into the flame of the candle, not onely to make triall of his ability in suffering, but also to arm and strengthen himself against the same.

Acts and Monum.

3 meditations upon them when they do befall us

3. As we are thus to expect crosses, and to prepare for them before they come, so are we to receive them with quietnes and patience when they do befall us, considering wel with our selves 1. From whom they are sent unto us, even from him who is a *God*, a *Lord*, and a *Father* unto us. Then thus reason with thy soule: *Nothing doth befall mee without the permission, nay appointment of God: he knoweth what is best for me, he hath destined*

ned all this unto me, and therefore I will reſolve with Ely, it is the Lord, let him do what ſeemeth him good. 2. Conſider we with our ſelves why theſe croſſes or calamities are ſent unto us, and we ſhall finde that nothing hapneth unto us, but which is ſent for our good. Then thus reſolve with thy ſoule: *All things worke together for good to them that love God: Surely it is good for me that theſe croſſes, loſſes, or trials doe befall me. Nothing happeneth without my deſert; and unleſſe this had happned unto me, aſſuredly it would have been worſe with me; why then ſhould I be diſmaid? why ſhould I be diſquieted? It is good for me that I have beene afflicted, that I might learne the ſtatutes of my God.*

1 Sam. 3. 18

Rom. 8. 28.

Pſ. 119. 17

3. Conſider we the iſſue and event of that which doth befall us, and knowing that *this ſhort and momentany affliction cauſeth unto us a farre more excellent and*

Rom. 8. 2.

eternall weight of glory; thus comfort up thy selfe: *There hath*
1 Cor. 10. 13 *no temptation taken me, but such which is common unto man; and God is faithfull, who wil not suffer me to be tempted above that I am able, and he will give a joyfull issue with the temptation: why then should I be grieved? why should I vex my selfe? Heavinesse may endure for a night, but joy shall come in the morning.*

The last and chiefest meanes to keepe our mindes in quiet in the midst of crosses and afflictions, is wholly to resigne our selves unto the will of God, and to rely upon his providence.

Our wills must submit themselves to Gods will; and whatsoever pleaseth God, must not displease us; and remembring
2 Pet. 5. 7. him who hath willed us to *cast all our care on him because he careth for us*, let us thus check our selves, when we finde our minds ready to be disquieted: *Why art*

thou caſt downe, O my ſoule, and why art thou diſquieted within me? Hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God. Pſal. 42. 11.

And thus much briefly may be obſerved for an *Antidote* againſt thoſe enemies unto the quietneſſe of the *Minde*, which on the left hand doe aſſault it, by *croſſes and afflictions*. If any man deſire further direction in this caſe, I referre him to the large and learned Treatiſes upon the ſame argument, compoſed both by the *Roman Seneca*, and our *Engliſh Seneca*: from the latter of which two, the more divine *Seneca* of the two, that *Hall* of elegance, *all elegance*, for concluſion of this ſubject, againſt croſſes and their diſquietings, I borrow this golden ſentence: *In croſſes univerſally let this bee thy rule; Make thy ſelfe none, eſcape ſome, beare the reſt, ſweeten all.* D. Joſ. Hall Heaven upon earth. ſect. 8.

The second sort of minde disquieters.

The second sort of *Mind* disquieters are those which as it were on *the right hand*, are enemies to the peace of the *Minde*, and these are immoderate *pleasures* and *delights*. It is a rule in Physicke, that *all immoderations are enemies unto health*: and it is as true a rule in *Divinity*, that *All immoderations are enemies unto the quietnesse of the Minde*, *Wealth*, *Honour*, and *Pleasure*, do disquiet the *Minde*, as well as *Want*, *Disgrace*, and *misery*. The over-desiring and over enjoying of these earthly things, do bring no small disquietnesse to the *Minde*. *Riches* disquiet the *Minde* with many cares, fears, sorowes, and *noisome lusts*. *Honours* disquiet the *minde* with many hopes, jealousies, envyings emulations. *Pleasures* disquiet the *mind* with many fancies, follies and alterations. And therefore *Solomon* pronounceth of these later, as well as of the former,

Hypocr. Aphorism.

1 Tim. 1. 9.

mer, that *they are all vanities and vexation of the ſpirit.*

Eccleſ. 2.1.

Againſt theſe later ſort of *minde-diſquieters* wee may obſerve this *Antidote*: 1. we muſt not over value thē in our judgement above their worth: for if the *Minde* could be throughly perſwaded of the worthleſneſſe of theſe outward things, it would not ſo diſquiet it ſelfe about the ſame. Then thus conſider with thy ſelfe: *What is wealth? what is honour? what is pleaſure? Are they not all but vanity? yea vanity of vanities? What are they, but common bleſſings, which the worſt have, the beſt have not; which they who have not, want not; which they want, that have them; which are loſt in a moment; and whiles wee have them, we gaine nothing by them? Why then ſhould I diſquiet my ſelfe for a thing of nought?*

The remedies againſt theſe diſquieters. 1. Not to over-value them.

Eccleſ. 1. 2.

Prov. 23.5.

2. we muſt not immoderately affect them: for *they who inordinately*

2. Not immoderatly to affect them.

1 Tim. 6. 9, 10.

dinately desire them, fall into temptations and snares, and many noysome lusts. And again: *The desire of money is the root of all evill; which whiles some lusted after, they pierced themselves through with many sorrowes.* Thus then resolve with thy selfe about these outward profits and pleasures: *Honour, wealth, and pleasure are but blessings of an inferior nature, therefore I will set them but in a second place: if they come, they shall be welcome: I will not seeke them; or if I seeke them, I will not set mine heart upon them: I will use them without trust, and want them without grief, thinking thus still with my selfe: If I have them, I have some benefit with a great charge; if I want them, I shall want the cares and feares about them.*

3. To be well contented with our present estate.

3. We must endeavour to rest contented with our estate, as being that portion which God allotted unto us, and not repine against

againſts Gods providence, becauſe wee have not a larger allowance: wherein that admonition of the Apoſtle may ſerve for our meditation: *If wee have food and raiment let us bee therewithall content:* and his example for our imitation: *I have learned in whatſoever eſtate I am, to bee therewith content: I can bee abaſed, and I can abound: every where in all things I am inſtructed both to bee full and to bee hungry, and to abound, and to have want.* 1 Tim. 6. 8. Philip. 4. 11 12.

4. Laſtly, wee muſt make a good uſe of theſe worldly bleſſings: we muſt *ſo uſe this world as if we uſed it not,* We muſt not over-joy in our ſubſtance when it is great, and when our hand hath gotten much but our chiefeſt joy *muſt bee in the Lord,* and wee muſt *honour him with our wealth.* We muſt not take glory in receiving *honour one of another, but ſeek that honour which commeth of God,* leſt we be like the 4. To uſe theſe outward things aright. 1 Cor. 7. 31. Job 31. 25. 2 Cor. 10. 17 Pro. 3. 9, 10 Joh. 5. 44.

Ioh. 12. 43. 2 Tim. 3. 4. Pſal. 16, 8.

vaine-glorious *Iewes, who loved the praiſe of men more than the praiſe of God.* We muſt not bee *Lovers of pleaſures more than lovers of God,* but *ſet the Lord alwayes before us*, and ſo receiving the bleſſings of GOD with thankſgiving, and having them ſanctified by *the Word of God and prayer*, wee ſhall in *Quietneſſe* poſſeſſe our *Mindes*, and be ſo far maſter over our paſſions, as not to over-joy our grief, nor over-grieve our joyes.

1 Tim. 4. 4, 5.

And thus much briefly may ſuffice concerning the firſt branch of *inward Quietneſs*, namely the *Quietneſs of the Mind*, the enemies of it, and the remedies againſt it. Wee proceed in the next place to the next branch of *inward Quietneſſe*, which is the *quietneſs of conſcience.*

CHAP.

CHAP. V

Quietneſſe of Conſcience.

Quietneſſe of Conſcience is a ſtable and comfortable tranquillity of the conſcience, not accuſing, but excuſing us, and freeing us from the terrours of hell, death and damnation.

Quietneſſe of conſcience what it is.

It is commonly called *Peace of Conſcience*, *Peace with God*, *Peace towards God*, and the *peace of God*; yea ſuch a *peace as paſſeth all underſtanding*, *the heavenly Peace*, *the peace of the Kingdome*, the chiefeſt ſolace of Chriſtians, and *A continuall feaſt*.

The excellency of it. Rom. 1. 7. Rom. 5. 1. Phil. 4. 7. Rom. 14. 17. 2 Cor. 1. 12 Pro. 15. 15.

This quietneſſe is ſo neceſſary for us, that without it, it is impoſſible to have any quietneſſe: for how can that man bee at peace with men, that is at variance with God? How can there be quietneſſe in the body, whiles there is no quietneſs in the ſoul? Infallible is that rule of the Apoſtle, *If our hearts condemne us,*

The neceſſity of it.

1Ion. 3.20, 21.

God is greater and knoweth all things: if our hearts condemn us not, then have we peace and confidence towards Gods.

All have not this quietneſſe. Iſa.57.21.

But all have not this *Quietneſſe*: for *There is no peace to the wicked, ſaith my God:* the wicked have no peace with *God*, no peace with *Man*, no peace with *themſelves*: they have no *peace of grace* here, nor ſhall have *peace of glory* hereafter. No nor all the *faithfull* at all times can find the fulneſſe of this quietneſſe within themſelves, but upon the ſcience of their ſins, and conſcience of the wrath of God upon the ſame, are diſquieted within their ſoules, and made to *roare like Bears, and mourn like Doves, and to chatter like Crains or Swallows.* There are foure kinds of conſciences, as witty *Bernard* hath well obſerved?

Hugo Cardinalis.

Iſa.63.15. Iſa.59.10.

Bernard l. de Conſc. ſect.2. fol. 1784.

1. *A good, but not a quiet.*
2. *A quiet, but not good.*
3. *Both good and quiet.*

4. *Nei-*

4. *Neither good nor quiet.*

The two *good* belong properly to the *godly*: the two *bad* unto the *wicked*, whoſe conſcience is either *too too quiet*, or elſe *too too much unquiet*, in neither *peaceable*: for either like *Cain* they carry about them the brand of evil conſcience to terrifie them, and have helliſh hags and infernal furies to affright them, that like *Balthaſar*, *their thoughts in the midſt of their mirth are troubled, the joynts of their loynes looſed, and their knees do ſmite one againſt another*: or elſe *their conſcience is ſeared with an hot iron*, when habit of ſin taketh away the ſenſe of ſin, and they are become paſt feeling, and then the conſcience is ſleepy, but not ſafe; quiet, but not good: for then *they are moſt aſſaulted when they are ignorant of the aſſault.* None are ſo deſperately ſick, as they who feele not their diſeaſe.

Gen. 4. 10.

Dan. 5. 5, 6.

1 Tim. 4. 2. Ephe. 4. 19.

Tum maximè impugnantur cum ſe impugnari neſciunt. Hieron. ad Heliod.

As

As for the godly, they alſo many times, though they have a good conſcience, yet finde it diſquieted, as *David*, *Iob*, *Hezechiah*, and divers others, many feares, doubts and perplexities ariſing in their mindes. Yet this conflict is for their greater triumph; after this tempeſt will follow a more quiet calm: This warre is the way to *peace*, and will bee ſure to end in peace. *Marke the perfect man, and behold the upright, for the end of that man is peace.*

Pſ. 38. 2. 3. Iob. 13. 26. Iſa. 38. 14. Pſa. 77. 7, 8.

Pſa. 37. 37.

Onely the *faithfull* then are capable of this *quietneſs of Conſcience*, they onely are the *ſonnes of peace*. There is much peace to them that love thy law: to them only Chriſt hath left this *Quietus eſt*: *My peace I give unto you, my peace I leave with you: not as the world giveth, do I give it unto you: let not your hearts be troubled neither feare. There is no condemnation to them that are in Chriſt Ieſus:*

Who have this quietneſs. Luke 10. 6. Pſ. 119. 164 Iohn 14. 27

Rom. 8. 1.

Ieſus: they are ſure that *all things ſhall work together for their good*: they know that *their names are written in the booke of god*, that their ſins are *waſhed away by the blood of the Lambe*, and that they ſhall bee *more than conquerors in the end*. They know that *Chriſt is theirs, things preſent and things to come* are theirs; and this maketh them to ſing a *requiem* unto their ſoules; and with the bleſſed Apoſtle to ſay, *Who ſhall lay any thing to the charge of Gods choſen? It is God that juſtifieth: Who ſhall ſeparate us from the love of God? Shall tribulation, or anguiſh, or perſecutions, or famine, or nakedneſſe, or perill, or ſword? Nay in all theſe things wee are more than Conquerours through him that loved us.*

Verſ. 28.

Rom. 8. 33, 34, 35, 36, 37.

The ground of this *quietneſs of Conſcience* is our *juſtification* by Chriſt: the hand to apprehend it, is a true and lively *faith*. *Being juſtified by faith, wee have peace towards*

The way to it.

Rom. 5. 1.

towards God through our Lord Jesus Christ, Rom. 5. 1. There is no *peace of Conscience* without our *reconciliation* with *God*, no *reconciliation* without sinnes *remission*, no *remission* of sinne without *satisfaction*, no *satisfaction* but by *Christ*, no *apprehension* of *Christ* but by *faith*. By the person and merits then of *Christ Jesus* this *peace* is offered, by *faith* it is received: therefore the Apostle joyneth *faith and a good conscience* together, 1 *Tim.* 1. v. 19. as if the one of them could not be without the other. And both the Prophet *Habbakkuk* and the Apostle *Paul* call *Faith* our *very life*, therefore if we would have quietnesse of Conscience, we

Hab. 1. 4.
Rom. 1. 17.

wust labour to have a true and

1 Cor. 1. 24.

lively faith, for by *faith* wee stand: yea as our *faith* is, so is our *Peace*; a lively *Faith*, a lively *Peace*; constant *Faith*, constant Peace; *Faith* in life, *Peace* in life; *Faith* in death, *Peace* in death; accord-

according to that of *Simeon, Lord now letteſt thou thy ſervant depart in peace.* Luke 2. 29.

The enemies unto this *Peace of Conſcience* are of two ſorts: 1. Our own *ſins and corruptions*; for as out of the corruption of our bodies when they are dead, wormes doe breed, which doe conſume the fleſh; ſo out of the ſinnes and corruptions of our hearts, there breedeth a *worme that never dyeth*, but is ever gnawing upon the guilty conſcience. Our ſins, our beloved ſins ow us a ſpight, and they will pay it: though they ſeem pleaſing unto us when we act them, yet will they prove as bitter as wormwood when we have digeſted them. *They will write bitter things againſt us*, when the conſcience ſhall call us to our ſtrict account. The enemies to this peace of conſcience. 1. Our own ſins. Mark. 9. 44. Iob. 13. 26.

2. The temptations of Satan, who as he is a tempter of us unto ſin, ſo afterwards he is a ter- 2. The temptations of Satan.

ter-hooke, to disquiet us for our sins; and this he doth sometimes by assaulting the conscience with confused feares, sometimes by the aggravation of our sinnes, sometimes by casting doubts into our hearts, that so he may drive us unto despair.

The remedies against them.

Against both these sorts of *disquieters of the conscience*, wee ought carefully to provide our selves remedies; not such as silly worldlings use, who when they feele any checke of conscience, seeke rather to put it by, than to put it off, and therefore seeke after the Jocundest companions, and goe about to deceive the time and themselves, with merry purposes, to glide away their groanes with games, and their cares with cards, and to bury their terrours and themselves in wine and sleepe. Poore fooles; how sillily doe they imitate the stricken *Deere*, who having received a deadly blow by the stroke

ſtroke of an arrow, whoſe ſhaft being ſhaken out, and the head of it left behind, ſhe runneth from one Thicket to another, not able to change her paine with her place, but finding her wound ſtill the worſe with continuance.

Much better ſhall wee cure this wound, if we take away the cauſe, and apply the right plaiſter unto his proper cauſe. True remedies.

1. Againſt the diſquiet of the *conſcience* by reaſon of the horrour of our ſinnes, apply the practice of *ſerious & ſound repentance*: This was *Davids* courſe: *When I kept ſilence* (ſaith he) *my bones waxed old through my roaring all the day long. Day & night thine hand was heavy upon mee: Then I acknowledged my ſin unto thee, and mine iniquity I have not hid, and thou forgaveſt the iniquity of my ſin.* 1. Repentance. Pſal. 32. 3, 4, 5.

2. Againſt Satans diſquieting of the conſcience, apply a true 2. Faith.

2 Tim. 1. 12 true and lively *Faith*. This was *Pauls* course: *I know in whom I have believed, and I am perswaded that he is able to keep that which I have committed unto him.* And to this purpose the Author of the Epistle to the *Hebrews* doth incite us, when he willeth us to *go boldly to the throne of grace, that we may receive mercy, and finde help in time of need.*

Heb. 4. 16.

Before we pass from this point, consider these few directions for the keeping and preserving of a quiet conscience.

Rules for the keeping of a quiet conscience.

1. Abstinence from sin. 1. Refrain from sin, for that is the canker which will corrupt the conscience: therefore *cease to doe evill*; avoid the occasions of evill, and abstain from *the very appearance of evill.*

2 Thess. 5. 22.

2 Hastning of repentance. 2. Defer not the time of thy repentance: *Seek the Lord whiles he may be found*, and *whiles it it to day, harden not thine heart.* The more thy sins are, the heavier load will lie upon thy conscience,

Esay 55. 6. Psal. 95. 7. 8

cnce, neither is there any thing, ſo dangerous as the long adjourning of repentance.

3 Labour in all things to keep a good conſcience, both in the generall courſe of thy life, and in the particular labours of thy calling; for that golden rule of the Apoſtle: *Herein do I exerciſe my ſelf, to have alwayes a conſcience void of offence towards God and towards man.*

3. Care of Conſcience

Act 24. 16.

CHAP. VI.

Externall Quietneſſe, the nature of it, and our duty concerning it.

HItherto hath been delivered the practiſe of *inward quietneſſe:* now in the next place we are to take notice of this *outward quietneſſe.* The former may bee termed a *paſſive quietneſſe*, this an *active quietneſſe.* The former was that *quietneſs* which we have within our ſelves: this *quietneſſe* is that which we have with others. The former pro-

Outward quietneſſe.

properly may have the name of *Tranquillity*, this of *Quietneſſe*.

What it is. *Externall* or *outward Quietneſs* may be thus defined: *It is a peaceable diſpoſition of our converſation, that it may be void of offence to our ſelves and others, in thought, word, or deed.*

Explained. By this briefe deſcription of *Externall Quietneſſe*, wee may take view.

ἡσυχάζειν. 1. Of the *nature of it*; *an abſtinence from giving or receiving of offence*, for ſo the word commonly uſed for *quietneſſe* doth import, and ſo S. *Iames* doth paraphraſe upon it, *Lay aſide all filthines and ſuperfluity of malicioufnes.*

Iam. 1. 21. 2. The *Subject* of *Quietneſſe* or unquietneſſe, either our ſelves or others, for there is an offence given, and there is an offence taken, both diſturb *Quietnes*. Men

Rom. 1. 29. diſquiet *themſelves* either by cauſleſſe conceit of offence offered when it is not, by being

2 Tim. 3. 3. *too ſuſpitious*, or by too much taking

king to heart an offence offered, by being *too furious*. Men diſquiet *others*, either by offering occaſion of offence, being *injurious*; or by too bitter ſeeking of revenge, being *too litigious*. Men doe both diſquiet *themſelves* & *others*, when they continue in their ſins without repentance, as *Eliah* told *Ahab*, *It is thou and thy Fathers Houſe that troubleſ Iſrael.* 1 Theſ. 4. 6 Rom. 1. 30 1 King. 18. 18.

3. The *Object* of *Quietneſſe*, either the *thought*, *word*, or *deed*: for theſe three are the principal inſtruments of quietneſſe or unquietneſſe. There is unquietneſſe in the *thought* when it is *deviſing iniquity* & working unquietnes in the minde. There is unquietneſſe in the *tongue*, when it becommeth *an unruly evill, full of deadly poiſon*, when it *defileth the whole body, and ſetteth on fire the courſe of nature, it ſelfe being ſet on fire of hell*. There is unquietneſſe in our *deeds*, when wee provoke one Mich. 2. 1. Iam. 3. 8, 9

1Thess. 4.6
1Cor.6.7.
1Tim.6.10
Phil.4.1.
1Tim.6.4.
Gal.5.22.
1Cor.3.5,7
Rom.1.30.
Iam.3.17.
Iam.3.19.
Tit.3.2,1.
Matt.7.1
Prov.15.1
Gal.6.1.
Psal. 109.4
Psal 39.1.
Gal.5.12.
Eph.4.3.
2 Ioh. 9.
Matt. 5. 9.
Pro.17.14
1Thess.4 6.
Levit 25.14
Lev.29.35.

one another, and defraud one another, and when we go about to vex and trouble one another. On the contrary, that is a *quiet thought*, which doth not covet, but is content; doth not envy, but rejoyce in the good of others, is not suspicious, but propitious, not teasty & prone to wrath, but *peaceable, gentle, and easie to be intreated.* That is a *quiet tongue*, which is *slow in speaking, meek in speech, sober in censuring, soft in answering, mild in reproving, faithfull in defending, and fearfull of offending*, That is, *quiet dealing*, when the *peace* of *others* is not disturbed, but preserved; when we oppose not our *selves* against *others*, but compose the variances and dissentions of others, when we abstain from medling, are just in dealing, and free from wronging, defrauding, or deceiving.

4 Lastly in this description of *Outward quietnesse*, we may behold

behold the form of it: *A peaceable disposition of our selves in our conversations towards it*: for if we would truly practice Quietnes, we must affect it with our heart. *Let it be the very joy of our hearts.* We must long after it, *As the Hart doth pant and long after the water brookes.* We must pray for it: *Pray for the peace of Jerusalem.* We must *pray that we may lead a peaceable and quiet life*, 1*Tim.*2.2. We must dispose our selves wholly to the practice of it, that our gesture, our words, our deeds, may testifie of us, that we are of *Davids* disposition, *men of peace.* But of the necessity of the practice of this duty, let us take a more full prospect, that we may be the better stirred up to embrace it.

Col.3.15. βραβευέτω ἡ εἰρήνη ἐν ταῖς καρδίαις ὑμῶν

Psal.42.6.

Psal.122.6, 1Tim.2.2.

Psal. 120.7

CHAP.

CHAP. VII.

Precepts, Examples, and Motives to Quietneſſe.

Precepts for quietnes

OVtward Peace, and Quietnes is a neceſſary practice for all true Chriſtians: Every good Chriſtian ought to be of a peaceable and quiet converſation: every one muſt ſtudy it: *ſtudy to be quiet*, 1 *Theſſ.* 4. 11. Neither is this a matter indifferent whether wee doe it or no, but there is both a precept, and a pathetical perſwaſion unto it, 2 *Theſſ.* 3. 12. *We command and exhort you by our Lord Ieſus Chriſt, that yee worke with quietneſſe. Love peace or quietneſſe,* Zac. 8. 19 There is for our affection towards it, *Seek peace*, Pſal. 34. 14. There is for our action, *Follow peace and inſue it*, 1. Pet. 3 12. There is for our imitation, *Endeavour to keepe the unity of the ſpirit in the bond of peace*, Epheſ. 4. 3. There is for our eſtimation,

1 Theſſ. 4. 11.

2 Theſſ. 3. 12

Zach. 8. 19.

Pſal. 34. 14.

1 Pet. 3. 12.

Eph. 4. 3.

mation, *Have peace one with another*, Mark 9. 50. there is for our converſation. Would wee have all of theſe in one? obſerve what is written, *Rom.* 12. 18. *If it be poſſible, as much as in you lieth have peace with all men.* Mar. 9. 50. Rom. 12. 18

Thus we have *a cloud of witneſſes* to confirm the neceſſity of *Quietneſſe* unto us: we may be likewiſe compaſſed about with a cloud of examples to the ſame purpoſe. *Abraham* the pattern of *Quietneſſe* thus ſettleth *quietneſſe* between his own family and *Lots*: *Let there be no ſtrife, I pray thee, be ween me and thee, nor mine and thine, for wee are brethren.* *Quiet Joſeph* thus perſwadeth his brethren unto quietneſſe: *See that yee fall not out by the way*, *Gen* 45. 24. Of *Moſes* it is ſaid for his ſingular commendation, *He was the meekeſt man above all that lived upon the face of the earth*, *Numb.* 12. 3. What a quiet man *David* was, it may appeare by Examples of Quietnes Gen. 13. 8. Gen. 45. 24 Num. 12. 3.

this that when *Shimei* the ſon of *Gera* a baſe fellow, came forth againſt him at *Bahurim*, and caſt ſtones againſt him, not ceaſing to rail at him, and to curſe him, and there were not wanting about *David* who did egge him on to ſeek revenge; yet he by no means would diſquiet himſelf, but put up all with patience, replying thus to thoſe who would have him to avenge himſelf: *What have I to doe with you, ye ſonnes of Zerviah? So let him curſe, Becauſe the Lord hath ſaid unto him, curſe David: who then ſhall ſay, wherefore haſt thou done ſo?* What a mirror of *Quietneſſe* have wee in patient *Job*, who having well conſidered of his troubles, thus ſetteth himſelf unto quietneſſe: *Once have I ſpoken, but I will doe it no more, yea twice, but I will proceed no further.* The like example of *Quietneſſe* wee likewiſe have in *Paul*, who to theſe *Theſſa-*

2 Sam. 16. 5, 6, 7, 8, 9, 10, 11.

Iob. 4. 5.

lonians,

lonians, unto whom he would perſwade this practice of Quietneſſe, doth commend the ſame by his own example: *We were gentle (or quiet) among you, as little children.* 1 Theſſ. 2. 7

But what need we long to gaze upon the proſpect of examples, ſeeing that he who is the example of examples ſends us for the practice hereof to his own example? *Learn of me* (ſaith the light of the world) ὅτι πρᾶός εἰμι, *That I am meek,* Matt. 11. 29. Matt. 11. 29

Thus have we both *precept* and *example* to move us to the practice of Quietneſſe. Now (becauſe *a threefold cord is not eaſily broken*) let us in the next place ſee it confirmed by evidence of reaſon, wherein if we be not altogether unreaſonable, we ſhall finde ſufficient motives to ſtirre us up to the carefull performance of this duty, whether we doe conſider. Motives unto quietneſſe.

1. *The Equity of it.*

2. *The Excellency in it.*
3. *The Profit by it.*
4. *The hurt if we neglect it.*

1 The equity of it.

And first for the *Equity* of it, *it is a matter of right and equity, that every good Christian should study to be quiet:* First, because there is a kinde of Antithesis or opposition between blessednesse and unquietnesse: *What man is he that loveth life, and would fain see good dayes? Let him refrain his tongue from evill, and his lips from guile,* 1 *Pet.* 3. 10. Secondly, they who would have their consciences assured that they are Gods children, must practise *Quietnesse*; for, *Blessed are the Peace-makers, they shall be called the children of God, Matt.* 5. *v.*9. Thirdly, seeing true *Christians* are the *sons of peace*, and serve *the God of peace*, who hath *left us his peace*, promising *everlasting peace* to them that *love peace*, it is their duty, even of *equity*, to *study to be quiet.*

1 Pet. 3.10.

Mat.5.9.

Luk.10.6. 2Cor.13.11 Joh.14.27. Luk.19.38.

But

But if the *Equity* of this duty cannot perſwade us to be *quiet*, yet let the *excellency* thereof move us to embrace it: for *It is an excellent ornament to a man to be of a quiet ſpirit.* It is an excellent ornament unto him. 1. In the ſight of *Men*, *Ecce quam bonum & quam jucundum: Behold how good and how pleaſant a thing it is, Brethren to dwell together in unity.* 2. It is an excellent ornament to a man in the ſight of God, *A meek and quiet ſpirit is in the ſight of God*; πολύτιλες, *a precious thing*, 1 Pet. 3. 4. 3. It is better than *ſtrength*, for *He who is ſlow to anger, is better than the mighty*, and *He who ruleth his ſpirit, is more mighty than he that taketh a City*, Prov. 16. 32. 4. It is better than *wealth*, for *Better is a little with the feare of the Lord, than great treaſures with trouble*, 15, 16. 5. It is better than great *dainties*, for *Better is a dry morſell and quietneſſe therewith, than an*

2 The excellency of it,

Pſal. 133. 1.

1 Pet. 3. 4.

Prov. 16, 32.

Prov. 15. 16

Prov. 17. 1.

house full of dainties with strife, Prov.17.1. 6. It is better than *pleasures*, for *A merry heart hath a continuall feast*, Proverb.15.15. Therefore seeing a quiet life is better then pleasure, then treasure better then dainties and all varieties; seeing God doth so approve of it, and men so much commend it, follow the practice of it, *Study to be quiet.*

Prov.15.15

The profit of it.

But if the *Excellency* of this vertue cannot move us, yet let the *Profit* of it allure us; for *it is a very profitable thing to live in quietnesse.* It is *profitable*, 1. To the *purse*, for *The thoughts of men that are quiet tend to plenteousnes*, Prov. 21.5. 2. To the *health*, for *A quiet heart is the life of the flesh*, Prov. 14.30. and *maketh fat the bones*, Pro.15.30. 3. To the *good name*, for *He that is slow to wrath, is of great understanding*, Pro.14.29. & *every man shall kiss his lips that giveth a quiet answer*, Prov.24.26. 4. It is profitable to the *soule*, for it

Pro. 21.5.
Pro.14. 30.
Pro.15. 30.
Pro.14. 29.
Pro.24.26.

it preſerveth the *ſoul*, from *envy*, *debate*, *ſtrife*, *ſedition*, and other *fleſhly luſts*, *which fight againſt the ſoule*. Seeing therefore *quietneſs* is ſo profitable to the ſoule and body, to the goods, and to the good name, what an effectuall motive ſhould this be unto us, to *ſtudy to be quiet?* Gal.5.21. 1Pet.1.11.

But if neither the ſilken reaſon of *Equity* can perſwade us, nor the ſilver reaſon of *Excellency* move us, nor the golden reaſon of *Profit* allure us, yet let the iron reaſon of the *Danger* which will happen upon the neglect hereof, enforce us unto *Quietneſſe*, for, *It is a moſt unſeemly, a devilliſh, dangerous and damnable thing to be unquiet.* 1. It is *unſeemly*, becauſe it ſavoureth of no *Religion*: *The wrath of man worketh not the righteouſneſſe of God, Jam.* 1.20. It maketh a man unſociable: *Make no friendſhip with an angry man*, and *with a furious man go not, for he will be* Iam.1.20

4. The hurt upon the neglect of it

Pro. 22. 24. *a ſnare unto thee. It is better to*
Pro. 25. 24. *dwell in the corner of an houſe top,*
better to dwell where there is a con-
Pro. 19. 13. *tinuall dropping, better to dwell in*
Pro. 21. 19. *the wilderneſſe, then with a contenti-*
ous perſon. 2. It is *deviliſh*, for
Jam. 1. 5. ſo it is called *earthly, ſenſuall and*
deviliſh: It filleth a man full of
Pro. 9. 22. ſin; ſo, *A furious man aboundeth*
with tranſgreſſions: and *Where en-*
Jam. 3. 16. *vying and ſtrife is, there is every e-*
vill work. 3. It is hurtfull and
very dangerous, both to others,
Pro. 26. 21. *As coales are to the burning, and*
wood to the fire; ſo is a contentious
man to kindle ſtrife. And moſt
hurtfull to the *unquiet perſon*
Pro. 11. 17. *himſelf*; for *An unquiet perſon*
Pro. 11. 29. *troubleth his own fleſh. He troubleth*
his own houſe. He impaireth his
Pro. 14. 13. *own health. He impeacheth his own*
Pro. 25. 8. *good name. He endangereth his own*
Pro. 21. 23. *ſoule.* 4. *Unquietneſſe* is a dam-
nable thing, odious and abomi-
nable in the ſight of God, for ſo
ſaith *Solomon*, *Theſe ſix things*
doth the Lord hate, yea ſeven are a-
bo-

bomination unto him, A proud look, a lying tongue, hands that ſhed innocent blood, an heart deviſing wicked imaginations, feet that be ſwift in running to miſchief, a falſe witneſſe that ſpeaketh lyes, and him that ſoweth diſcord among brethren. All which evill properties we may finde in an unquiet man, his heart will ever be deviſing wicked imaginations, his looks are proud and ambitious, his tongue falſe and ſlanderous, his hand medling and factious, his daily practiſe is to ſow diſcord; therefore an unquiet man is one whom God doth hate: and if God do hate him, his eſtate muſt needs be fearfull, for *It is a fearfull thing to fall into the hands of the living God:* Therefore *ſtudy to be quiet.*

Pro. 6. 16, 17, 18, 19.

Heb. 10. 31.

CHAP.

CHAP. VIII.

Application of the former considerations.

Application.

BY this little which already hath been declared, may sufficiently appear, what a proper pleasing, and profitable a thing it is to be quiet: and on the contrary, what a base, sordid, dangerous and damnable a thing it is to live an unquiet life: Now in the next place, by way of application, let it be set upon the conscience.

1. For the comfort of quiet persons. Mat. 5. 9.

And first of all, let this serve for the comfort of their soules, who love *Quietnesse*, and *study to be quiet*: *Blessed are the peacemakers, for they shall be called the children of God*, *Matth.* 5. *v.* 9. Canst thou in sincerity take up *Davids* motto, I *am for peace?* Doth thine heart long after quietnesse? Dost thou endeavour quietly to behave thy self?

Psal. 120. 7.

Dost

Doſt thou ſeek quietneſſe, and enſue it? Lo then to the comfort of thine own ſoule, an evident teſtimony that thou art the childe of God: for *God is a God of peace*, and the more men are addicted unto *Quietneſſe*, the neerer they come unto the image of God. *Unquietneſſe* ſavoureth of the *fleſh*, but *peace* and *quietneſſe*, are the *fruits of the ſpirit*, and ſavour of the *wiſedome of the ſpirit*, Rom. 8. 6. Art thou *quiet*, and doſt endeavour as much as in thee lyeth to live a quiet life? Thou ſhewest hereby the fruits of Religion, that thou art not an unprofitable hearer of the word of God: for where Religion doth rule the heart, there peace and quietneſſe do bear ſway. Thus was it propheſied of the faithfull under the kingdom of Chriſt: *They ſhall breake their ſwords into plow-ſhares, and their ſpeares into pruning-hookes*, Iſay 2.4. And again,

Rom. 16. 10

Gal. 5. 19.

Ib. v. 22.
Rom. 8. 6.

Isay 2.4. Zach. 9.10. Pro. 17. 14. Pro. 20. 3. Psal. 122. 6.

again, that *in those dayes men shall speake peace one unto another*, Zach. 9. verse 10. Dost thou study to be quiet? It is a signe that thou art wise, for *The beginning of strife is as when one letteth out water, therefore leave off contention before it be medled with*, Pro. 17. 14. And again, *It is an honour for a man to cease from strife, but every fool will be medling*, Pro. 20. 3. Art thou peaceable and of a quiet disposition? That is the way to thrive well: *They shall prosper that love peace*, Ps. 122. 6. Thus where *quietnesse* is, there *God* is; where *God* is, there *Religion* is; where true *Religion* is, there is the best *wisdome*; where *wisdome* is, there is *prosperity*: Therefore happy are they who are quiet; and let every one who loveth God or goodnesse, wisdom or warines, health or happinesse, *study to be quiet*.

2. For the terror of unquiet persons.

But wo unto thee who art of an unquiet spirit: it is an evident signe

ſigne that thou art full of wickedneſſe, and far from bleſſednesſe: For unto whom is it that the Prophet *Eſay* threatneth this diſeaſe of unquietneſſe? Is it not to wicked perſons? *There is no peace, ſaith the Lord, to the wicked.* *Eſa.*48.22. and in another place, the ſame Prophet ſaith, *The wicked are like the troubled ſea when it cannot reſt, but the waters thereof caſt up mire and dirt.* As the Sea is ever ebbing and flowing, foaming and fuming, ſo is a wicked man of a turbulent nature and diſpoſition, neither actively nor paſſively peaceable, neither a peace-maker, nor a peace-taker. Art thou an unquiet perſon? It is an apparent ſign that thou art a ſtranger to *Religion*, for *if any man would ſeem to be religious, and refraineth not his tongue* (and ſo likewiſe all other inſtruments of unquietnes) *his religion is vain*, Ja.1.26. It is a ſigne that thou art full of ſin, for *A furious*

Iſa.48.22.

Iſay 57.20.

Muſcul in Iſa.57.

Iam.1.26.

Pro.29.22.

rious man aboundeth with transgressions: Prov. 29. 22. Being of such an unquiet nature, thou canst look for no favour at the hands of God, for *They who are of a froward heart, are abomination to the Lord,* Prov. 11. 20. Thou art a very fool, for *He that is soon angry dealeth foolishly,* Prov. 14. 17. And *he who is of an hasty spirit exalteth folly,* Prov. 17. 29. There is no hope of thrift for thee, for *He who hath a froward heart, findeth no good,* Prov. 14. 20. Unquietness will *bring a man to poverty, and cloath him with rags,* Prov. 23. 21. Thou art in the highway to trouble and misery, for *A man of great wrath shall suffer punishment: though he be delivered, yet he will fall into trouble again,* Proverb. 19. 19. Now then consider this with thy self, thou unquiet man or woman, what a wretched case art thou in? Into what a gulfe of woes dost thou plunge thy self? Thou dishonourest

Pro. 11. 20.
Pro. 14. 17.
Pro. 14. 29.
Pro. 17. 20.
Prov. 23. 21
Prov. 19. 19

noureſt God, thou offendeſt thy neighbour, thou diſquieteſt thy ſelf, thou diſclaimeſt Religion, thou diſgraceſt thy profeſſion, thou impareſt thin own health, thou impeacheſt thy good name thy neighbour is the worſe for thee, good men are ſory for thee evill men take example by thee, the Angels note thee, the Devils laugh at thee. O what a ſhame is this unto thee: what madneſſe or phrenſie doth poſſeſſe thee? Didſt thou ever learn this in the Schoole of Chriſt? Doſt thou obſerve this in the practice of the faithfull? O no, thou haſt it even of thy father the devill; he oweth a ſpight unto thee, and by this means he doth execute it on thee: Thine unquietneſſe is *earthly*, *ſenſuall*, and *devilliſh*; the beginning of it is perillous: the proceſſe of it is grievous, the end of it (unleſs it ſooner have an end) will end in bitterneſſe: Therefore if thou haſt

Iam. 3. 20.
Pro. 17. 24.
Pro. 22. 5.
2 Sam. 2. 26

haſt in thee any fear of God, any ſhadow of Religion, any ſpark of grace, any dram of conſcience any regard unto thy good name, any reſpect unto thy own ſoul, ſojourn no longer in *Meſech*, abide no longer in the tents of *Kedar*, but *ſtudy to be quiet.*

Pſal. 120. 5.

3. For a direction to quietneſſe.

Laſtly, ſeeing that *Quietneſſe* is ſo commodious, and *Unquietnes* ſo dangerous, let every good Chriſtian love and labour for a quiet converſation: and let every one that ſhall read this ſmall Treatiſe, in the name of Almighty God, apply himſelf carefully to this practice of *Quietneſſe*: Enter into thy cloſet, commune with thine own heart, examine thine own ſelf, call thy ſelf after this manner to account: *How doe I feele my ſelf affected towards quietneſſe? How doe I ſtudy to be quiet? have I never been unquiet? Have I never been too teſty and prone to wrath? Have I not been too ſuſpicious? Have I not been too litigious?*

litigious? Have I not been too envious? Have I not been too contentious? If thou findest that in any of these at any time thou hast over-shot thy self, (as who sometimes doth not slip over shoes?) then lament for thy former unquietnesse, and after this or the like manner lay it to thine heart: *Ah Lord God, how wicked have I been? what a vile wretch am I, thus to give way to Satans suggestions, and mine own unruly passions? Now Lord give me more wisdome to look unto my wayes, more grace to have thy fear before mine eyes, more zeal in mine affections, more power to withstand temptations, more patience in time of provocations.* And let every one take notice of his own infirmities, whether he be by nature more passionate than is fit, whether he be testy and cholerick, whether he be prone to suspition or frowardnesse in any course: and as he seeth his own weakneſſe,

neſſe, ſo let him uſe the more diligence in avoiding the occaſions which might diſtemper him, and uſing the beſt remedies which may reforme him: of which remedies and helpes to further us in the practice of *quietneſſe*, more ſhall be ſpoken in its proper place. In the mean time, we will take notice of the parts of this external *quietneſſe*, and the ſeverall claſſes thereof, for our better direction in our daily practice of it.

CHAP. IX.

Oeconomicall Quietneſs; and firſt of that which is betwixt Husband and Wife.

The parts of outward quietneſſe.

EXternall *quietneſſe*, or that *quietneſſe* which we ought to have one with another, may be reduced for methods ſake into a twofold rank:

1. *Oeco-*

1. *Oeconomicall quietneſſe.*
2. *Politicall quietneſſe.*

Oeconomicall quietneſſe, is that *domeſticall quietneſſe* or houſhold quietneſſe which is to be obſerved in the private family between the *husband* and the *wife*, the *Parent* and the *Childe*, the *Maſter* and the *Servant*. Oeconomicall quietneſſe.

Politicall quietneſſe is that *civill quietneſſe* which is to be obſerved in the Common-wealth, between *Neighbour* and *Neighbour*, *Superiour* and *Inferiour*. Politicall quietneſſ.

Firſt, we will take a view of the former kinde of *quietneſſe*, that *quietneſſe* which is *domeſticall*, which kinde of *quietneſſe* is ſo neceſſary to every houſe, that it is as it were the foundation of an houſe: *Through wiſdom an houſe is builded, and with underſtanding it is eſtabliſhed*, Pro. 24.3. It is a ſign of a Chriſtian family, *if the ſonne of peace be there, and peace reſt in it*, *Luke* 10.v.6. and where *Quietneſſe* is wanting, there Houſhold quietneſſe. Pro.24. 3. Luke 10. 6

there is an evident token of an houſe or family nigh unto deſolation: for, *An houſe divided againſt it ſelf cannot ſtand*, Matt. 12. 25. Therefore *Houſhold Quietneſſe* is much to be deſired.

Mat. 12. 25.

Between Husband and Wife.

In the *Houſhold*, the *Husband* and the *Wife* doe bear the greateſt ſway, and therefore it is moſt meet and expedient for them, to cheriſh and to maintaine quietneſſe. They muſt give one to another *due benevolence*, 1 Cor. 7. v. 3. This they cannot doe, unleſſe they ſtudy to be quiet. They muſt maintain *mutuall love and unity*, *Epheſ.* 5. 28. This they cannot doe, unleſſe they ſtudy to be quiet. They muſt *ſubmit themſelves one to another in the feare of God*, *Epheſ.* 5. 21. This they cannot doe, unleſſe they ſtudy to be quiet. They muſt *rejoyce together*, *Prov.* 5. 18. This they cannot doe, unleſſe they ſtudy to be quiet. They muſt *beare one with another*, *Gal.* 6. 2. This they cannot

1 Cor. 7. 3.

Eph. 5. 28.

Eph. 5. 21.

Prov. 5. 18.

Gal. 6. 2.

not doe, unleſſe they ſtudy to be quiet. They muſt *not be bitter one to another*, *Col.* 3. 16. This they cannot chooſe but be, unles they ſtudy to be quiet. Their neer conjunction may teach them quietneſſe: *They two are one fleſh*, *Matt* 19. 6. Now it is unnaturall for one and the ſame fleſh to be out of quiet with it ſelf. *No man ever yet hated his own fleſh, but nouriſhed it, and cheriſhed it*, *Eph.* 5. 29. The manner of their conjunction may teach them *Quietneſſe*, for *Marriage* is or ſhould be *Merryage*, it being a compound of two loves, wherein unleſſe there be a joyning of hearts, as well as there is a knitting of hands, there can be no unity, but *Man* and *Wife* prove like two poiſons in one ſtomack, the one will ever be ſick of the other. Again, the end of *Marriage* will put maried couples in minde of *Quietneſſe*: Mariage was ordained for the mutuall help

Col. 3.16.

Mat. 19.6.

Eph. 5.29.

Gen. 2.18.

help and comfort of each other, Gen. 2. 18. Now unleſſe they both ſtudy to be quiet, they prove hinderers inſtead of helpers, and like unto *Jobs* friends, *miſerable comforters.* Diſcord between married parties is a diſorder paſſing al other diſorders, a plague of all plagues, a miſery above all other miſeries. *A man were better to dwell in the corner of an houſe top, better to abide under a continuall dropping, better to dwell in the wilderneſſe, than with an unquiet wife*; yea, or with an unquiet husband. *Quietneſſe* in the married eſtate turneth *water* into *wine*, but *unquietnes* turneth *wine* into *water*. *Behold how good and how pleaſant a thing it is* (ſaith *David*) *for brethren to dwell together in unity.* If it be ſo good, ſo comely, ſo pleaſant a thing for *Brethren* to dwell together in unity, much more comely & pleaſant a thing is it for *husband* and *wife* to dwell together in unity.

Iob 16.2.

Pro.25.24.

Pro.19.13.

Pro.21.19.

Ioh.2,7,8.

Pſal.133.1.

unity. *Three things* (ſaith the ſonne of *Syrach*) *doth rejoyce me, and they are beautifull before God and man, Unity of Brethren, Love of neighbours, and when Husband and Wife agree well together.* Syrac. 25.

By how much the more wofull and lamentable is the eſtate of many in theſe our unquiet times, who live ſo unquiet in *mariage* eſtate? Bleſſed be God, I cannot deſcry it by any feeling experience of mine own, for *My beloved is mine, and I am hers*: but I have often heard the complaint of it in other houſes, and having in my place interpoſed my ſelf to compoſe ſuch domeſticall variance, upon the intreaty of others, I finde that *it were better to meet with a beare robbed of her Whelps*, then with the furious diſcord of an angry Husband, or an unquiet Wife. There is no unquietnes like to this, no contention ſo difficult or hard to be appeaſed. Unquietnes between married parties. Cant. 6. 3. Pro. 17. 12.

Some

VVhere the fault lyeth.

Some impute the blame hereof most of all unto the woman, as if sh by reason of the weaknesse of her sex, (*Mulier, Mollis aer*) or the stoutnesse of her stomach, (*Fœmina, Ferens minus*) were most prone to set forward *unquietnesse*; But I cannot acquit the man, or exempt him wholly from the fault hereof: for *Maritus, Male irritatus*, a provoked husband; *Vir, væ iræ*, woe to the wrath of such a man, and therefore *hic & hæc Homo*, both the *Man* and the *Woman* may be ἅμα together guilty of this crime, and culpable of the cause of this unquietnesse.

VVhen the fault is in the VVife. 2King 2.30 Num.12.2, 3. Judg. 16.16 Hest. 1.10. 2 Kin.11 1. 2 Sam.6.16

The *Wife* may then justly bear the blame, when she is guilty of any of these unquiet shrewish qualities; either *proud* like *Iezebel*, or *provoking* like *Mirriam*, or *prying* like *Dalilah*, or *sullen* like *Vashti*, or *imperious* like *Attaliah*, or *scoffing* like *Michal*, or *scornfull* like *Hagar*, or *scolding* like

like *Zipporah*, or taunting like *Peninnah*, or *lying* like *Zaphira*, or *luſtfull* like *Rabel*, or *ſpitefull* like *Herodias*, or *wilfull* like *Evodias*, or *diſdainfull* like *Eſaues* wiues, or *tempting* like *Jobs* wife, or *wanton* like *Potiphars* wife, or *wandring* like the *Levites* wife, or *ſubtill* like *Jeroboams* wife, or *averſe* like *Lots* wife, or *inconſtant* like *Sampſons* wife. Twenty ſorts of ſhrewiſh properties which make the wife unquiet; an hard matter it is to finde a wife not attainted with ſome of theſe, harder to endure any of theſe; but he who matcheth with one that hath all of theſe, or the moſt part of theſe ſhrewiſh qualities, he may as well look to be quiet in hell, as in ſuch an helliſh match.

Gen. 16. 4. Exod. 4. 25. 1 Sam. 1. 6. Acts 5. 9. Gen. 30. 1. Matt. 14. 8. Phil. 4. 2. Gen. 26. 53 Iob 2. 9. Gen. 29. 7. Judg. 29. 2. 1 Kin. 14. 4. Gen. 16. 26. Jud. 14. 20.

The Husband may then juſtly bear the blame, and be taxed for unquietneſſe, when he is attainted with any of theſe unquiet qualities: when he is either too *uxorious* as *Shechem*, or too

When the fault is in the Husband.

Gen. 24 8.

Gen. 38. 9. 2 Kin. 4. 32 Gen. 29. 32 Judg. 11. 29. 1 King. 21. Judg. 19. 3. 2 Sam. 13. 15. 1 Sa. 25. 25. Gen. 14, 23 Matt. 14. 9. Gen. 4 6. Heſt. 5. 12. 2 Sam. 3. 7. Gen. 35. 22 Luke 15. 13 Gen. 31. 41 Gen. 16. 12 2 Sam. 17. 23 Heſt. 1. 16, 17.

ſtemious as *Onan*, or too *curious* as the *Shunamite*, or too *careleſſe* as *Eſau*, or too *raſh* as *Iephtha*, or too *facil* as *Ahab*, or too *indulgent* as the *Levite* of *Ephraim*, or too *inconſtant* as *Ammon*, or too *fooliſh* as *Nabal*, or too *furious* as *Lamech*, or too *obſequious* as *Herod*, or too *ſullen* as *Cain*, or too *proud* as *Haman*, or *jealous* as *Iſhboſheth*, or *adulterous* as *Reubem*, or an *unthrift* as the *Prodigal*, or *covetous* as *Laban*, or *trouble ſome* as *Iſmael*, or *male-content* as *Achitophel*, or *imperious* as *Memucan*. He is a rare Husband, a Phenix, that hath none of theſe unquiet properties; he is acceſſary to his own unquietneſſe which ha h any of them, he that hath them all is an incarnate Devill.

Remedies againſt matrimoniall unquietneſſe.

Now that both the *Husband* and the *Wife* may the better prevent theſe maladies, and live quietly and peaceably each with the other, I will propoſe certain caveats for quietneſſe, as well to

to the one as to the other.

And first for the *Wife*, (becauſe ſhe, according to the common voice, is first in the tranſgreſſion) if ſhe would ſtudy to be *quiet*, let her put in practice theſe directions:

How the wife may work quietneſſe.

1. Let her have a reverent awe and reſpect of her *Husband let the Wife ſee that ſhe reverence her Husband*, Epheſ. 5. 33. let her conſider that her husband *is the vaile of her eyes*, and ſhould be dearer unto her than all earthly things.

Eph. 5. 33. Gen. 20. 16

1 Sam. 1. 8.

2. Let her be carefull to give unto her husband, ſober, quiet, and courteous ſpeech: *Sara called her husband Lord*, 1 Pet. 3. 6. and *pleaſing words* (as *Solomon* doth obſerve) *are as an honey combe, ſweet to the ſoule, and health unto the bones*, Pro. 16. 24.

1 Pet. 3. 6. Pro. 16. 24.

3. Let her ſhew her obedience unto her husband in all her actions. *Wives ſubmit your ſelves to your husbands as it is comely, in*

Col. 3. 18.

the Lord, Col 3. 18. And again, *As the Church is in subjection to Christ, so let the wives be subject to their husbands*, Ephes. 5.24.

Eph.5.24.

4. Let her be faithfull unto her husband, and *keep the marriage bed undefiled.*

Heb. 13. 4.

5. Let her seek to *doe her husband good, and not evill all the dayes of her life: let her look well to the ways of her household, and not eat the bread of idleneſſe*, Pro.31.27.

Pro.31. 12. Verſe 27.

6. Let her be careſull to avoid all occaſions of offence, *Doe all things without murmuring, abſtain from the very appearance of evill.*

Phil.2.14. 1 Theſſ. 5. 22.

But here me thinks I heare the diſcontented Wife replying like that forward profeſſor in the Goſpel, *All theſe things have I kept from my youth up*, even from the firſt day of my mariage until this preſent time, have I uſed all the beſt means I could to pleaſe mine husband, and yet I cannot live a quiet life? Alas poor ſoul, hard is thine hap, thy caſe is to be

Objections and excuſes anſwered. Luke 18.18 21.

be deplored: But take heed that thou doe not deceive thy ſelfe: It may be there was ſomewhat yet lacking, and thou haſt little cauſe thus to juſtifie thy ſelfe: O no: *Thine Husband* (thou ſaiſt) is moſt unkinde, ſo teſty, and ſo furious, that nothing can pleaſe him: Be it ſo; yet he is thine Husband, thou muſt here ſit down content, and reſolve with *Jeremy, This is my croſs, and I will bear it:* Put on patience, and then it will be eaſie to ſwallow up all ſuch infirmities. O but there be many occaſions offered to provoke unquietneſſe! What then? Theſe are but trials to prove good wives; *It is an honourable thing to paſſe by infirmities, and love covereth a multitude of offences. Alphonſus of Arragon* was wont to ſay, *Where the husband is deafe, and the wife blinde, there marriage is quiet and free from diſſention.* The *Woman* who would live quietly with an un-

Jer. 10. 19.

Prov. 19. 11

Pro. 10. 12. *Eraſ. Apo.*

quiet husband, must be many times blinde, and not seem to see what she doth see, she must be sometimes deafe, and not seem to hear what shee doth hear. The Wives quietnesse doth much depend upon her own discretion; *Every wise woman buildeth her house, but the foolish woman plucketh it down with her own hands*, Prov. 14. 1. And again, *A gracious woman retaineth honour*, Prov. 11. 16. It is a notable means also for the Wives quietnesse, when they shall apply themselves to the inclination, nature, and manners of their husbands, so long as the same importeth not wickednesse. For as the looking-glasse howsoever fair and beautifully adorned, is nothing worth, if it shew that countenance sad which is pleasant, or the same pleasant which is sad: So that woman deserveth no commendation, who (as it were, contrary in her husband)

Pro. 14. 1.

Pro. 11. 16.

band) when he is merry, ſhew-
eth her ſelf ſad, or in his ſadneſs
uttereth her own mirth: *Men*
(ſaith *Socrates*) *ſhould obey the*
Laws of their Cities, and Women
the manners of their husbands. Socrates.

Now whiles we teach the wife
quietneſſe, the Husband haply
may think that he hath no need
of ſuch inſtruction: but let him
not deceive himſelf; for though
he be the Head, yet he may not
tyrannize over his Mate, nor
diſquiet her, if he love his own
quietneſſe. Nay his very crea-
tion doth ſhew that in the head
is placed reaſon, wiſdom, judge-
ment, and all other gifts which
tend to the quiet order and go-
vernment of the body. There-
fore thou husband if thou would-
deſt have *Quietneſſe*, learn thy
duty, 1. Love thy wife ſervent-
ly, *Let every man love his wife*
even as himſelfe, *Epheſ.* 5. 33. Eph. 5 33.
2. Shew thy love unto her effe-
ctually, both by protecting her

How the Husband may work quietneſſe.

from danger, thou *thou art the covering of her eyes among all that are with thee*, Gen. 20. 26. as also by cherishing her and maintaing her estate, for *so ought men to cherish their wives as their own bodies*, Ephes. 5. 28. 3. Highly esteem of her because she is thy wife; *Give honour to the woman as to the weaker vessell*, 1 Pet. 3. 7. Make account of her as of thy companion and yoak fellow, beare with her infirmities, be content when it is for thy good, to bee ruled by her admonitions. 4. Avoid all occasions which may bred unquietnesse. *Husbands love your wives, and be not bitter unto them*, Coloss. 3. 16. Not bitter in words, for *There is that speaketh words like the pricking of a sword*, Pro. 12. 18. Not bitter in gesture, for *him that hath a proud look and a lofty heart who can suffer?* Not bitter in deeds, *Let no man trespasse against the wife of his youth*, Malach. 2. 15. Therefore the

Gen. 20. 16.
Eph. 5. 28.
Col. 3. 16.
Pro. 12. 18.
Psa. 101. 5.
Mal. 2. 15.

the Apoſtle Peter requireth husbands *to dwell with their wives as men of knowledge*, 1 Pet. 3. 7. And the Prince of the Heathen Philoſophers doth commend the ſame leſſon unto us: *The maſter of a Family* (ſaith he) *doth after a ſort exerciſe a power Tyrannicall over his ſervants, a power Regall over his children, but in reſpect of his Wife he exerciſeth a power Ariſtocraticall, not after his own will, but agreeable to the honour and dignity of the married eſtate.*

1 Pet 3. 7.

Ariſtot. Ethic. 8.

And here me thinks I heare the diſmall moan and doleſull lamentation of many a wofull Husband, vexed, plagued and tormented with an unquiet Wife. *Curſed* (ſaith he) *be the time that ever I met with mine unquiet mate, let the day periſh wherein I was married, let it not be joyned to the dayes of the year, let it not come into the number of the moneths; for there is no man plagued with ſuch a wife: ſhe is a very Alecto, a Mega-*

Objections and excuſes of husbands anſwered.

Iob 3. 1, 2, 3

ra, a Xantippe, yea worse than a quotidian fever. Poore man, though I feel not thy malady, yet I pity thy case: but now there is no remedy; thou hast made this thy choice for better for worse: if she fall out worse then thou didst expect, blame thine own choice. But tell me, in good sooth, what is it which thou dost so much dislike in thy wife? Are they infirmities of nature, as frowardnesse, sullennesse, suspiciousnesse, testinesse, austerity in behaviour, want of complementall kindnesse, and such like? *It is the glory of a man to passe by an infirmitiy*, Prov. 19. 31. and *Love suffereth all things*, 1 Cor. 13. *Husbands must bear with their wives, as with the weaker vessels.* Women are like crystall glasses, brittle, but profitable: as therefore a man is more carefull of the not breaking of such a glasse, than of a tinnen or earthen vessel; so the *Husband* should have more re-

Pro. 19. 31

1 Cor. 13.
1 Pet. 3. 7.

regard of the frailty of his wife, than of the frailties of others, and ſhould conſider that he himſelf is not without infirmities.

Yea but (will the perplexed *Husband* ſay) my wives inſolent conditions are not infirmities, but habituall maladies; they are rooted in her, they doe exceed, and who can endure them? But conſider with thy ſelfe (O man) whether thine own indiſcretion & lewd converſation have not given juſt occaſion. There be *Husbands* in the world that forget the bond of Marriage, and impart that love which is due to their own wife, unto other mens wives. There be ſome Prodigals, great ſpenders, idle and ſlack in their buſineſſe, whereby their wives and children languiſh in poverty. There be others, who haunting Tavernes, Alehouſes, and lewd company, conſume that which ſhould

ſhould maintain the family, and comming home drunk, beate and vex their wives. There be others, who by high and bitter ſpeeches, threatning looks, and unkinde actions, provoke their wives, and ſtir up ſuch ſtrife and debate, as do convert the felicity of mariage into an hell. Now if thou be attainted with any of theſe evill properties, thou deſerveſt no leſſe than ſuch bitter ſawce (howſoever it be an evill peece of Cookery in thy wife) to thy diſtaſtfull courſes.

But thou wilt ſay, that thou art no ſuch manner of man, thy cariage of thy ſelf is without exception, thou giveſt no juſt occaſion of offence unto thy wife, and yet ſhe will never be quiet. It may bee there is offence taken where it is not given, and all ſhould be well upon the removall of that offence: therfore if thou wouldeſt be thought a good husband, ſeeke diligently to

to remove the ſtone whereat thy Wife ſtumbleth, and taketh occaſion of griefe. Thus did *Abraham* when *Sara* was out of quiet becauſe of *Hagar*, and objected unto him (though unjuſtly) that he was the cauſe why her ſervant contemned her. *Abraham* bearing with his wife, removed the cauſe of the contention, in ſuffering her to turn *Hagar* out of doores. So muſt thou do if thou love thine own quietneſſe: as alſo what thou ſeeſt amiſſe in thy wife, thou muſt either wink at it, as if thou ſaweſt it not, or reprove her with meekneſſe. Gen. 16. 4, 5, 6.

But what (wilt thou ſay) may I not chide my wife? may I not tell her of her infirmities? may I not reprove her when ſhe doth amiſſe? reprove her thou maiſt, chide her thou maiſt not, unleſſe the offence be againſt God, and ſo do juſtly require a more ſharp reproof. If *Rachel* require that

of

of *Jacob*, which is onely in the
Gen. 30. 1, 2 power of God, *Give me children, or else I die*, *Iacob* may blame her impiety, with some acrimony *Am I in Gods stead, who hath withholden from thee the fruit of the womb*? If *Iobs* wife tempt him to curse God, *Job* may check her more sharply, *Thou speakest like a*
Jobz. 9, 10. *foolish woman.* But otherwise in their own causes and quarrels, the *Husband* must reprove the *Wife* gently and mildly, like *Helcana* when his wife *Hanna* mourned because she had no children, and her rival did insult over her he mitigated her grief with these kind speeches: Why weepest thou? *Why is thy heart grieved? Am not I better unto thee*
1 Sam. 1. 7, 8. *than ten sons?* Again, reproof, in such a case must be given discreetly, not upon the sudden rashly, not in open presence before company. Therefore *Cleobulus* of *Lindie*, one of the wise men of *Greece*, among other precepts

cepts to married men, giveth theſe two principally: 1. *Let not the husband flatter the wife to her own face.* 2. *Let him not reprove her before ſtrangers.* And *Marcus Aurelius* hath a pretty ſaying to this purpoſe: *A wiſe husband and one th t would live in quiet with his wife, muſt obſerve theſe three rules: Often to admoniſh, Seldom to reprove, Never to ſmite.*

Plutarch Apoth eg.

Marcus Aurelius.

But I cannot chooſe (will the impatient *husband* ſay) I muſt needs ſpeak, and if ſpeeches will not ſerve, I muſt uſe ſtroakes, I muſt try what ſtripes will do; I will curry her coat, and tanne her hide, I will make her ſmart but I will make her quiet. Indeed that is the way to pull an old houſe (aswe ſay) about thine ears: the ready way to raiſe up more and more the duſt of unquietneſſe. Believe it, if gentleneſſe will not prevail to work quietneſſe, much leſſe ſtripes. But may I not correct my wife? No,

No, for she is thy Mate, thou and thy wife are but one flesh. *No man will hate*, much lesse beat his own flesh. It is an expresse prohibition, *Mal.* 2. 15. *Thou shalt not trespasse against the wife of thy youth.* *Chrysostome* saith, *It is the greatest reproach in the world for a man to beat his wife.* And *Plutarch* in the life of *Cato* the *Censor* affirmeth, that *He which smiteth his wife, doth all one as if he should lay violent hands upon the sacred images of the gods.* I close up this clause with the sentence of a later Writer: *The Wives infirmities must either be taken away or born withall: He that can take them quite away, maketh the wife better and more commodious: he that can bear with them, maketh himself better and more vertuous.*

Eph. 5. 29.

Mal. 2. 15.

Chrysost.

Plutarch. in vita Catonis.

Taffin.

Mutual duties between husband and wife, for the study of quietnesse.

Hitherto we have seen the duty of Man and Wife single by themselves, each in his place, for the practice of *Quietnesse*: Now it will not be amisse to direct them

them joyntly both together for their better preservation of quietnesse. Their mutuall duties to this purpose are these: 1. Let them live together: *Let not the wife separate her self from her husband*, 1 *Cor.* 7. 10. *Let the husband dwell with the wife*, 1 *Pet.* 3. 7. And therefore in the name of God I dare pronounce, that rash and perpetual desertions or parting one from another in the married estate (a practice too common in these our times) is Antichristian: *Those whom God hath joyned together, let no man put asunder.* I know that in these cases, discontented and dissevered couples will alledge that this they doe for quietnesse sake, which in their cohabitation or dwelling together is not to be hoped for, their nature being so contrary: But let me tell them, that this is a meer illusion of Satan, who transformeth himself into an *Angel of light*, and by

1 Cor. 7. 10. 1 Pet. 3. 7.

Mat. 19. 5.

pro-

propounding a shew of living in quiet, for the compassing hereof, inducеth them to gain-say Gods prohibition, and to make a most offensive separation. To this purpose excellently speaketh the learned Father *Augustin*: *As conjunction commeth from God, so separation proceedeth from the devil.* 2. Let them love together. In the Book of the *Canticles*, each calleth the other *love*, and what a reflection there ought to be between their loves, we have already seen in their severall loves. Now this love between them must be stedfast, not variable; setled, not mutable; well grounded, not rashly conceived; for such rash love resembleth onely a fire of straw, making a blaze for a while, but soon out. 3. Let them draw the yoke together: *They are no more two, but one.* Man and Wife are partners, like two Oares in one Boat, therefore they must both

Austin. in Joh tract. 9

Cant. 2. 15.

Mar. 10. 8.

both share together, and help together: when the husband is laborious, the wife must see that she be not riotous; when the wife is thifty, the husband must not be prodigal, for the husband which hath such a wife, casteth his labours into a bottomlesse sack; and the wife that is sped with such an husband, draweth a cart heavy laden through a myrie way, without an horse. 4. Let them be carefull to support one another: *Be gentle and friendly, Eph.* 4. 31. *Beare one anothers burden, Gal.* 6. 2. Let the husband think that he hath maried a daughter of *Adam*, not free from infirmities. Likewise let the woman think that she hath not maried an *Angel*, but a son of *Adam*, not without corruptions; and so let them both resolve to bear that which cannot be avoided. Let not the body complain of the head, though it ake or be out of temper: nor

Eph. 4 31. Gal. 6. 2.

the

the head of the body, albeit it be crooked or mis-shapen. If the husband be given to brawling, or the wife to chiding, let them both beware of giving the occasion. He that would not hear the Bell sound, must take heed how he be medling with the rope. 5. Lastly, let them both see that they feare God, let them have respect unto the Word of God, for *this will keep them both from the way of evill, and from froward things*, Prov. 26. 12. This *will be to the head an ornament of grace, and a crown of glory to both their wayes.*

Pro. 26. 12.

Pro. 4 9.

CHAP.

CHAP. X.

Parentall, Filiall, and Fraternall Quietneſſe.

I Have been the longer in the diſcourſe of Quietneſſe between the *Husband* and the *Wife*, becauſe of all others maried parties eſpecially ſhould practice quietneſſe, and their unquietnes carrieth with it the greateſt blemiſh. I will be the briefer in handling the two other ſorts of *Oeconomicall Quietnes*. viz. *The Quietnes of the Parent with the Childe*, and the *Quietneſſe* between the *Maſter* and the *Servant*. And firſt of the former of theſe two, *Parentall and Filiall Quietneſſe*.

Quietneſs between Parents & their children.

This *Oeconomicall quietnes* is a practice wel beſeeming a Chriſtian family, and it is a gracious fruit of the word of grace, whoſe property (as is declared firſt

The neceſſity and excellency of the practice of it.

first of all by *Malachy*, and afterward confirmed by the *Angel* unto *Zachary*) is *to turn the hearts of the fathers to the children, and the heart of the children to the fathers*: the very project of an happy quietnesse. And surely, I would to God there were not too needfull cause to enforce this exhortation of *Parentall and Filiall quietnesse*: for who seeth not what lamentable presidents of more than unnaturall unquietnesse are obvious in this kinde in many places? Many Parents are more *unquiet than the Dragons, and more unnaturall than the Ostriges*. And many a childe is of a gastfull kinde to disquiet his own nest, and of a very viperous brood, as if the fell Tigers had given them suck. In our times we see that verified which our Saviour did fortel should be fal the later times. *The sonne at variance with the father, the father with the son, the daughter in*

Mal. 4. 6.

Luke 1. 17.

Lam. 4. 4.

Matt. 10. 35

in Law against the mother in law, and the mother in law against the daughter in law. Therefore both Parents and children had need to goe to Schoole to study to be quiet.

And first for Parents: *Quietnesse* is an excellent ornament to them; they of all others ought to be *sober, grave, temperate, sound in the faith, in charity, in patience,* *Tit.*2.3. It is for their own ease, for the good example of their children, and for the honour of themselves and their family, to study to be quiet. Yea it is expressly injoyned to them: *Fathers provoke not your children to wrath,* *Ephes.*6.4. And againe, *Fathers provoke not your children to wrath, lest they be discouraged,* *Col.* 3.21.

How Parents should practice quietnesse. *Tit.*2.3.

Eph 6,4

Col.3,21,

But what shall *Parents* do for the better performance of this practice of *Quietnesse?* (1) They must be carefull to give their children due instruction; *Bring up*

Directions to their practice hereof,

Eph. 6. 4. up your children in the nurture and admonition of the Lord, Ephes. 6. 4.
Gen. 18. 19. 1 Chr. 28. 9. Pro. 31. 1. 2 Tim. 1. 9. So did *Abraham*, *David*, and *Bathsheba* bring up their children: And thus *Timothy* even in his childhood was instructed by his *grandmother Lois*, *and his mother Eunice*:
Job 28. 28. for *The fear of the Lord is the beginning of wisdome*, *Job* 28. 28. And this is the onely
Pro. 8. 13. means, *to avoid evill*, *as Pride*, *Arrogancy*, *and every evill way*, *Pro.* 8. 13. (2) They must seek to train them up in a lawfull calling, observing therein their
Pro. 20. 11. naturall inclination; for *even a childe is known by his doings*, *whether his work be pure*, *and whether it be right*, *Prov.* 20. 11. (3) They must be provident to provide
2 Cor. 12. 14. 1 Tim. 5. 8. for them, for *Fathers ought to lay up for the children*, 2 *Cor.* 12. 14. & *He that provideth not for his own is worse than an Infidell*, 1 *Tim.* 5. *v.* 8.
Syrac. 30. 8. 9, 10, 11. (4) They must not be too indulgent unto them; for as the Son of *Syrach* saith, *If thou bring*

up thy ſon deliciouſly, he ſhall make thee afraid; if thou play with him, he ſhall bring thee to heavineſſe; Laugh not with him, leſt thou be ſory with him, and leſt thou gnaſh thy teeth in the end. What was the cauſe of old *Elias* diſmal diſquietneſſe, & of the inſolent courſes of his children? Was it not his own indulgency and connivency, when he ſhould have reproved and corrected them? Therefore *Solomon* ſaith, *Correct thy ſon, and he will give thee reſt, and will give pleaſures to thy ſoule*, Prov.29.17. And again, *withdraw not correction from thy child; if thou ſmite him with the rod he ſhall not die*, Prov. 23. 13. Yet this correction muſt not be too ſevere, but done with moderation; *Fathers muſt not provoke their children unto wrath*; they *muſt not diſcourage them.*

1 Sam. 2. 23

Prov. 29. 17

Prov. 23. 13

Eph. 6. 3. Col. 3. 21.

(5) They muſt be exceeding wary in manifeſting their affection; for it is a dangerous thing

for Parents to ſhew more love and affection to one child than to another, (except upon great and juſt occaſion) as we ſee by the example of *Jacobs* children, who becauſe their father ſeemed to love *Joſeph* their brother more than them, they took occaſion to hate *Joſeph*, & to work him much unquietnes. *Parents* therefore to prevent the like inconveniences, are to uſe equality among their children, ſo neer as may be, both in their ordinary uſage of them, and in the diſtribution of their goods unto them. For as all men naturally are inclined too much to the love of worldly goods, ſo the unequall ſharing of the ſame doth oftentimes breed great brawles, and pernicious debate between brethren.

Gen. 37. 3.

(6) They muſt require no more of their children, than they are able to perform; for that is a great diſcouragment unto the childe,

childe, when he ſeeth his Parentes to grow too hard upon him, either in impoſing overmuch labour, or exacting more means of him than he is able to perform.

(7) The Parent muſt labour to maintain peace, unity, and concord between his children. A notable preſident to which purpoſe we have in *Scilurus*, an heathen Parent, who having many children, and fearing leſt ſome unquietneſs ſhould grow between them, to the end he might the better perſwade them to entertain a conſtant peace, and concord between themſelves, he took a ſheaf of many arrows, and offered it to each of his children one after another, willing them to break it: But they could not ſo long as the arrows were altogether in one bundle; at laſt pulling forth the arrows one by one, it was an eaſie matter for them to breake *Plutarch Apoth.*

them all, one after another. *Even thus* (said their father) *it is with you; so long as you remain united and love each other, no man can hurt or break you; but if once yee be dissevered one from another by strife or variance, every man may easily destroy you.* This duty of Parents to keep their children in peace & loving concord, did the *Lacedemonians* well observe; for when on a time two brethren fell at ods and contention one with another, they punished the Father and Mother of those unquiet Brethren, because by good instruction, they had not prevented, or at least wise presently appeased the dissention of their children.

Plutarth in Lacon. Apoth.

(8) Parents must be carefull to give good examples of *Quietnesse* unto their children. *Let Parents* (saith an ancient Philosopher) *so order and govern themselves, that their children seeing the same as it were in a glasse; may be*

Idem de educatione puerorum.

be reſtrained from diſhoneſt ſpeeches and wicked deeds. Let them doe as Guides that ſhew the right way over Foords and Rivers, by going before thoſe whom they lead, that their children following their ſteps, may conform themſelves unto their vertues, and ſo with them and by them may learn *Quietneſſe.*

How children muſt practice quietneſſe.

If it be the duty of the Parent thus to live quietly with his Childe (as already hath been ſpecified) then much more is it the duty of the Childe to ſeek and to keep his Parents quietneſſe. *A wiſe ſonne maketh a glad father, but a fooliſh ſon is an heavineſſe to his mother,* Prov. 10. 1. And again, *A fooliſh ſonne is a griefe unto his father, and a heavineſſe unto her that bare him,* Pro. 17. 25. And therefore excellent is that ſaying of S. *Auguſtine, Take away the beam from the Sun, and it will not ſhine; Take away the ſprings from the River, and it will*

Pro. 10. 1.

Pro. 17. 25.

Auguſtin.

dry up; Take away the bough from the tree, and it will wither: so take away from children their duty to their Parents, and they are no longer children, but bastards and companions with those unto whom Christ said, Ye are the children of the devil. As we are to *study to be quiet* with all men, so especially must we shew it to our Parents, from whom we have received our being; We must first *learn to shew kindenesse at home, and to requite our Parent, for that is good and acceptable before God*, 1 Tim. 5. 4. He who is out of quiet with his Parents, is as the *Viper*, which eateth through his Dam, and as the *Raven* which defileth his own nest. The *Lacedemonian* law did disinherit unquiet children. The law of Nations doth hold them infamous; And the Law of God (that *Judiciall law* given by God himself to *Moses*) doth doom them unto death.

Joh. 8. 44.

1 Tim. 5. 4.

Plutarch in Lycurg.

Bodin. 1. lib. de rep.

Exod. 21. 15

VVhere-

Wherefore that Children may not become liable to ſo foule a tranſgreſſion, let them learn this friendly admonition.

Directions to the practice hereof.

(1) They muſt alwayes have a reverent reſpect & eſtimation of their parents, whether they be rich or poor, whether gentle or froward; *Honour thy father and thy mother, that it may be well with thee, and that thou maiſt live long upon earth.* Reſpectfull children are ſure of a bleſſing, but a contemptuous and unquiet child is near to curſing. *The eye that mocketh his father, and deſpiſeth the inſtruction of his mother, the Ravens of the vallies ſhall pick out and the young Eagles ſhall eat it,* Prov. 30. 17.

Exod. 20. 12 Eph. 6. 2. Pro. 30. 17.

(2.) They muſt be carefull to yeeld their due obedience, *Children obey your Parents in all things, for this is acceptable unto the Lord,* Coloſſ. 3. 20. And that we may know a right wherein we are; to perform this obedi-

Col. 3. 20.

dience, the ſame Apoſtle ſpeak-
Eph.6.1. eth thus in another place: *Children obey your Parents in the Lord, for this is right.* The neglect of which obedience, as it is a great breach of *Quietneſſe*, ſo it doth incur the penalty of a grievous recompence. *If any man* (ſaith
Deut.21.18 19.20. *Moſes*) *have a ſonne that is ſtubborn and diſobedient, which will not hearken to the voice of his Father, and to the voice of his mother, and they have chaſtened him, but he would not obey them, then ſhall his father and his mother take him, and bring him out to the Elders of his City, and ſhall ſay unto them, This our ſonne is ſtubborn and diſobedient, and he will not obey our admonition: Then the men of that City ſhall ſtone him with ſtones unto death, Deut.21.18, 19, 20.*

(3) They muſt ſeek to pleaſe their parents, and beware of offending them: *Every one of you ſhall ſtand in awe of his father*
Lev.19.3. *and mother, Levit.19.3.* As indeed

deed whoſoever truly loveth father and mother, feareth their diſpleaſure; and on the contrary, he who hath no regard how he doth behave himſelf unto his Parents, cannot chuſe but procure their diſpleaſure.

(4) They muſt be carefull to help their Parents, to relieve their wants, & to comfort them in their adverſity. It is the counſell of the Apoſtle, that *Children and Nephews ſhould recompence the kindneſſe of their kindred*, 1 *Tim.* 5.4 Then much more ought they to help their Parents, and to ſuccour them in their neceſſities. Neither ſhall they hereby performe any more than the payment of part of their debts, whereunto they are bound in conſideration of the benefits which they themſelves have received from their Parents. 1 Tim. 5.4.

(5) They muſt be content with patience to beare with the infirmities of their Parents.

What though thy parents be rigorous? what though they be froward? what tho they be testy, sullen, wilfull, spightfull, or any wayes prone either to provoke, or to be provoked unto wrath? yet we must remember that they are our Parents, and what will not good children take with patience at their Parents hands? I conclude this clause with the son of *Syrach*: *Honour thy father and thy mother, in deed and in word, and in all patience, that thou maist have Gods blessing, and that his blessing may abide with thee in the end: For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations. Help thy father in his age, and grieve him not so long as he liveth. If his understanding faile, have patience with him, and despise him not when thou art in thy full strength: For the good intreaty of the father shall not be forgotten,*

Syrac. 39. 10 13, 14, 15.

and

and for thy mothers offence thou ſhalt be recompenced with good, and it ſhall be founded for thee in righteouſneſſe.

Fraternall quietneſſe.

Whiles wee are in this diſcourſe of *domeſticall Quietneſſe* between the *Parent* and the *Childe*, it will not ſeem impertinent to this place, if we take a veiw of *Fraternall Quietneſſe*, that *quietneſs* which is, or ought to be between *Brethren* and *Brethren*, between *Siſters* and *Siſters*, or between *Brethren* and their *Siſters*. A quality, where it is, ſo commendable, that *David* doth with admiration extol the ſam; *Behold how good and how pleaſant a thing it is, brethren to dwell together in unity*, Pſa. 133.1. It is not only good, but alſo pleaſant, if for *brethren* in profeſſion, much more for *brethren* both by nature and profeſſion, to be affectioned to *love one another with brotherly love*, and to entertaine one another with *brotherly kindneſſe*,

Pſal. 133.1.

Rom. 12.10

2 Pet. 1.7

neſſe. But unquietneſſe between brethren is a thing moſt unſeemly, moſt barbarous, & prodigious. *All enmity* (ſaith a wiſe heathen) *breedeth within our ſelves a thouſand tormenting paſſions but eſpecially the enmity between brother and brother, for this is meerly unnaturall.* When *Socrates* ſaw *Chærephon* & *Chærechrates*, two brethren, jarring and warring each with other, he ſaid unto them, *Yee do now as if the hands which were created to help one the other, ſhould hinder and hurt each the other; or as if the feet which were framed to beare one anothers burden, ſhould ſupplant one the other; or as if the eares, which are coadjutors of mutuall good, ſhould waxe deaf to hear good one from the other; or as if the eyes, which are fellow ſpies for the good each of other, ſhould look aſquint at the good one of the other.* You will grant it to be very unnaturall either for the hands, or the feet, or the

Plutarch.

Xenophon. lib. 2. de dict. & fact. Socra.

eyes

eyes, or the eares one to ſtrive againſt the other: much more unnaturall and monſtrous will the ſtrife be between Brethren, becauſe the ayd which the one of them may and ſhould give unto the other, doth far exceed the cooperation of the hands, the ſupportance of the feet, the co-audience of the eares, or providence of the eyes. As *Nature* doth abhor unquietneſſe among *Brethren*, ſo likewiſe is it deteſtable in the ſight of God. *For three tranſgreſſions of Edom and for four (ſaith the Lord) I will not turn unto it, becauſe he did purſue his brother with the ſword, Amos* 1.11. Amos 1.11. And where *Solomon* ſpeaketh of thoſe things which the Lord doth eſpecially hate, he maketh this the upſhot of all the reſt: *The man that raiſeth up contentions among brethren, Pro.* 16.19. Pro.16.19. Of all the vials of the wrath of God powred down upon ſinners, this is one of

of the ſoreſt, when a man (according to the phraſe of the Prophet *Iſaiah*) *is fed with his owne fleſh, and made drunk with his own blood:* that is, as a reverend pillar of our Church doth worthily expound it, when a man taketh pleaſure in the overthrow of his own kindred, & ſeeketh the extirpation and deſtruction of his own ſeed. As there is no unity to the unity of loving *brethren*, ſo there is no enmity like to the enmity of *brethren*. *A brother offended is harder to be wonne than a ſtrong City, and their contentions are like the bars of a Caſtle*, Pro. 18. 19. The meaning is, that the angers of brethren one of them towards another, are ſo ſharp & vehemēt, that they can no more eaſily be ſubdued, thā the ſtrong defenced Towns can be conquered, nor more eaſily broken than ſtrong iron bars. The implacable hatred of *Cain* againſt *Abel*, of *Eſau* againſt *Iacob*, of *Atreus*

Biſh. King upon *Jonah* Lect. 15.

Pro. 18. 19.

Gen. 4. 8. Ge. 27. 41.

Atreus againſt *Thyeſtes*, of *Eteocles* againſt *Polynices*, of *Romulus* againſt *Remus*, of *Baſsianus* againſt *Geta*, together with the late more thā tragical examples of brotherly diſſentions in the Kingdome of *Argiers*, *Tunes*, and *Barbary*, are they not as trumpets to ſound out the truth hereof? *Wo unto that houſe where they of one houſe are divided*; and where *a mans enemies are they of his own houſe*. Wherefore as my deſire is to perſwade quietneſſe among all ſort of people, ſo eſpecially among Brethren. And where there is this unnaturall variance and diſſention, let me intreat them to conſider with thēſelves how unſeemly in nature, how offenſive to God, how injurious to their own ſoules, how unbefitting Chriſtians, yea reaſonable creatures, this their contention is. Let me preſſe *Abrahams* argument unto them: *Let there be no ſtrife, I pray thee, be-*

Matt. 10. 36

Gen. 13. 18.

between thee and me, and mine and thine, for we are brethren. The name of *brethren*, the remembrance of affinity, should be a sufficient motive to stop all controversie, and to pacifie all enmity. Let brethren and kindred hold together, not like *Simeon and Levi brethren in evill*, but like *David* and *Ionathan*, to preserve one another from evil. Let them bear and forbear one with another, let them be of one minde, and live in peace together. In a word, let both brethren and sisters to this purpose, follow that counsell which mellifluous *Bernard* gives to a sister:

Gen. 49. 5.
1 Sam. 18. 1.

Bernard.

My loving sister, heare what I speak unto thee, if in any thing thou hast grieved thy sister, or caused her to be sorrowfull, satisfie her; if thou hast sinned against thy sister, repent before her; if thou hast scandalized her, aske her forgivenesse; go on with speed to reconcilement, sleep not untill thou hast made satisfaction,

on, reſt not till thou return in peace, uſe all means poſsible to procure quietneſſe.

CHAP. XI.

Quietneſse between the Maſter and the Servant.

THere is yet one caveat more to be given as concerning *domeſticall quietneſſe*, and that is for the concord and agreement between *Maſters* and *Servants*, between *Houſholders*, and their *Families*, how there may be mutuall *quietneſſe*. For between theſe, many times there happeneth much unquietneſſe, and in many houſholds are heard frequent complaints, ſomtimes of the *Maſter* againſt the *ſervant*, ſometimes of the *ſervant* againſt the *Maſter*, ſomtimes of the *maid* againſt the *Miſtris*, and ſometimes of the *Miſtris* againſt the *maid*.

Houſhold quietneſſe between Maſters and Servants.

Maid. Therefore it is fit that these also in their several places should have their directions for the practice of Quietnesse.

Duties of Masters & Mistresses for Quietnesse.

And first I will beginne with the *Master* of the *Family*, (let Mistresses read their lesson likewise in the same) because he hath the soveraignty, and is *Paterfamilias*, the Father and chief head of the family. And if he love his own quietnesse, or the quietnesse of his family, 1. Let him take heed of his choice, whom he do admit into his family; *Davids* wary practice may be herein his worthy president. *A froward heart shall depart from me, I will not know a wicked person; who so privily slandereth his neighbour, him will I cut off; him that hath an high look, and a proud heart will I not suffer: Mine eyes shal be upon the faithfull of the land that they may dwell with me: He that walketh in a perfect way, he shall serve me: He that worketh deceit*

Ps. 101. 4, 5 6, 7.

deceit ſhall not dwell in mine houſe: He that telleth lyes ſhall not tarry in my ſight.

2. Next unto his chuſing, let him look well unto the well uſing of his ſervants, enjoyn no grievous burdens unto them, nor require more of them than they are able: *Over your brethren ye ſhall not rule with cruelty*, Lev. 25.46. Give them their fit food in due ſeaſon, *Let there be ſufficient for the food of thy family, and for the ſuſtenance of thy maids*, Prov. 27 27. Give unto them their deſerved pay and hire, *The labourer is worthy of his wages*, Luke 10.7. This muſt be duely and truly paid, for the neglect of this breedeth much unquietneſſe in the *Servant*, and a *crying ſinne in the ears of the Lord*, Jam. 5.4. Be not too ſevere in puniſhing, *He that is cruell troubleth his own fleſh*, Pro. 11.17. nor too rigorous in threatning. *Yee Maſters forbeare threatning, knowing that your Maſter*

Lev. 25.46.

Pro. 27.27.

Luke 10.7.

Jam. 5.4.

Pro. 11.17.

Eph. 6.9.

Master also is in heaven, Ephes. 6. 9.

3. The good *housholder* who would preserve quietness in his household, must have a watchfull eye over them and their conversation: Be *dilligent to know the state of thy flock*, Prov. 31. 27. Oversee the way of thine housPro. 31. 27. hold and when thou seest unquietness beginning to arise in any of thy family, seek to make Exod. 2. 21. a pacification, and quell the occasions of unquietness in the Gen. 13. 18. beginning.

4. He must be carefull to give good example to the family, according to that of *David*, Psal. 131. 2. *I will do wisely in the perfect way*, Psal. 101. 2. *I will walk in the uprightnesse of mine heart in the midst of mine house*; Therefore he must be carefull to avoid froward speeches, hasty gestures and unquiet behaviour. And as by the word he is to instruct his family with all godlinesse,

so

ſo by example he muſt ſhew unto them the pattern of ſobriety, meekneſſe, patience, and gentleneſſe, if he would have them peaceable and quiet within his houſe.

5. He muſt be content to bear with many faults and fraities, in his family; not ſo to bear with them as to ſuffer them (for a good man muſt labur to cut off all evill from his family) but ſo that he do not ſuffer him ſelf to be diſquieted by them. *Seneca* giveth this friendly counſell to his freind *Novatus*, (ſuppoſed to be *Junius Gallius* his adopted ſonne) that by no means he ſhould debaſe himſelf, to be diſquieted at the ſillines ſimplicity, or abſurdity of a ſervant, becauſe that is to make our minds ſervile, nor to be diſquieted when he doth not finde all within doores to his mind, for (ſaith he) without doors with cõtent enough, we can behold

Senec. de vit. l. 3. 35.

hold dirty ways, raged cloaths, and ruinous wals, why then within doors when we find not all things answerable to our expectation, should we fret and disquiet our selves? And the same *Seneca* doth report a memorable example of an unquiet Master, fitly met withall by the most peaceable *Augustus Cæsar*; This great Emperour being at a solemn supper with one *Vedius Pollio*, one of the servants of that *Pollio* had broken a Crystal glasse, whom his cholerick master commanded presently to be carried away and to be thrown into his fish-pond to feed Lampries for this his oversight: *Cæsar* hearing it, was much moved at the novelty of the cruelty, and howsoever he gave way to the present fury, yet to tax the furious master, and to prevent the like future displeasure, commanded that all the Crystal vessels should be broken in his presence,

Idem ibid. l.3.c.40.

ſence, and that the fiſh-pond ſhould be filled up with earth. Where there is domeſticall diſlike, firſt admonition muſt go before correction: if correction muſt needs be uſed, this muſt be done with compaſſion, not with paſſion, and this not upon every ſlender ſurmiſe, not upon every ſiniſter accuſation: *Giveme* (ſaith *Solomon*) *thine heart to all the words that men ſpeake, leaſt thou hear thy ſervant curſing thee,* Eccleſ. 7. 23. Eccle. 7. 23.

Now as concerning *Servants*, their eſtate & condition (as being in ſubjection) may put them in mind of their required quietneſs: which duty that they may the better practice, they muſt thus carefully demean themſelves in their affairs. Duties of ſervants for quietneſſe.

1. Firſt, they muſt have a reverend awe and reſpect unto their Maſters and houſhold Governors: *Let as many ſervants as are under the yoake, count their* 1 Tim. 6. 1.

Maſters

Masters worthy of all honour, that the name of God and his doctrine be not blasphemed, 1 *Tim.* 6.1.

2. They must yeeld obedience willingly and cheerfully: *Servants be obedient unto them that are your Masters according to the flesh with fear and trembling, in singlenesse of heart, as unto Christ,* Col. 3. 22. *Not with eye service as men pleasers; but with good will doing service,* Eph. 6.6.

Col. 3. 22.

Eph. 6. 6, 7.

3. They must seek to please their masters in all their words, gestures, and actions: *Let servants be subject to their Masters, and please them in all things, not answering again,* Tit. 2. 9. Where that latter clause (μὴ ἀντιλέγοντας) *not answering again,* doth insinuat an apparant means of the breach of quietnesse, when servants are too talkative, or when they bandy words for words, and are too malapert in their answers, or too prone unto complaints; and withall it sheweth an

Tit. 2. 9.

an excellent means to redreſſe all this, which means is, *Diſcreet Silence.*

4. They muſt *in patience poſſeſſe their ſouls*, and inure themſelves with a Chriſtian contentatiõ to bearwith their maſters infirmities & frowardnes: *ſervants muſt be ſubject to their maſters with all fear, not onely to the good and gentle, but alſo to the froward*; 1 Pet. 2. 18. By which place we may behold an objection prevented. The impatient ſervant might peradventure ſtand upon this: My Maſter is outragious, Bedlam & furious without any mercy, without any mean, and therefore what hope is there to have quietneſſe with him? how can I brook his continuall unquietneſſe? The Apoſtle maketh anſwer, that howſoever the caſe ſtandeth, yet it is the ſervants duty to be patient, and to imbrace quietneſſe: and to this end he doth propoſe to their imita-

Matt. 21. 19

1 Pet. 2. 18.

tion the example of our Savior Christ Jesus, *who when he was reviled, reviled not again; when he suffered, he threatned not, but committed himself to him that judgeth righteously*, 1 Pet. 2. 23. And to this purpose *Seneca* relateth a memorable speech of an old Courtier in his time, who being demanded, *How he had obtained so rare a thing as old age in his service in Court? By suffering injuries* (saith he) *& giving thanks.*

1 Pet. 2. 23.

Sen. de Ira. lib. 2. c. 33.

5. *Servants* must labour to maintain quietnesse between themselves: As they are to be quiet towards their *superiours*, so they must study to be quiet with their *equals*, and *fellow-servants*: one must not envy another, nor provoke another, nor wrong another, for that is the way to set the whole house out of order. He is an *evil servant that beateth his fellows*, or insulteth over them; *his portion shall be with hypocrites*. I conclude this section, and

Matt. 24. 43 50.

and ſo this whole diſcourſe of *domeſticall Quietneſſe*, with that worthy ſentence of learned *Auguſtine*: *That family* (ſaith he) *is moſt firm and ſure, where the maſter of the family is like Joſhua, religious; the miſtris like Abigaile, diſcreet and vertuous; where the father is like Abraham, faithfull; the mother like Sara, helpfull; the ſonne like Iſaac, dutifull; brethren and ſiſters like Laban and Rebecca, cheerfull; the ſervant like the Centurions ſervant, tractable. There is quietneſſe in the houſe, when every one of the hauſe ſtudieth for quietneſſe, when man and wife live together in unity, ſervants and companions in unanimity; when ſuperiours give examples of integrity, inferiours diſcharge their duty, when the elder ſort are patterns of ſobriety, and the younger ſort veſſels of ſanctity.*

Aug. tract. 15. in Joh.
Joſh. 24. 14.
1 Sam. 25. 25
Gen. 18. 19.

1 Pet. 3. 6.
Gen. 26. 6.
Gen. 24. 60

Luke 7. 8.

CHAP.

CHAP. XII.

Politicall Quietneſſe: and firſt of Quietneſſe between Nation and Nation.

Politicall quietneſſe.

HItherto we have heard inſtructions for *Domeſticall Quietneſſe* in private families; now we are to proceed to a diſcourſe of *Politicall Quietneſſe* abroad: for it is not onely required of us that we ſtudy for *Quietneſſe* at home, but *as farre forth as it is poſsible*, and in us lyeth, we are to labour to *bee at peace with all men.* This *Politicall Quietneſſe* (that we may methodically take notice of it) may be diſtributed into a twofold rank.

Rom. 12, 18

Nationall quietneſſe.

1. *Nationall Quietneſſe* betwixt Nation and Nation.

2. *Civill Quietneſſe* betwixt people of the ſame Nation.

As concerning the former of theſe

theſe two, it is commonly called by the name of Peace, the contrary whereof is called *Warre*. And this is it which we are to learn for the practiſe of it: *Peace and quietneſſe betwixt Nation and Nation is by all means to be maintained and preſerved.* It was the Grace of the glorious time of Grace, ſo long agoe propheſied of to be under the Goſpel of Chriſt, that then men ſhould *break their ſwords into plow-ſhares, and their ſpears into pruning hooks. Nation ſhould not lift up a ſword againſt Nation, neither ſhould they learn to war any more.* Mic. 4. 3. And ſo Zach. 9. v. 10. *The battle bow ſhall be cut off, and he ſhall ſpeak peace unto the heathen from Sea to Sea.*

Mic. 4. 3.

Zach. 9. 10.

I am far from that *Anabaptiſticall phrenſie*, as ſimply to deny the lawfulneſs of *Warre*, or peremptorily to condemn all uſe of Arms; for I know that *there is a time for warre as well as for*

Warre not ſimply condemned.

Eccleſ. 3. 8.

peace: I acknowledge that wars are sometimes of equity, sometimes of necessity, and many times both approved and upheld by divine authority. *The Lord is a man of war, his name is Iehovah*, Exod. 15. 3. There are *Battles* which are called *the Lords battles*; and of many a battle it may be said, *The war was of God, The Lord teaching men how to war*, and being *the chief Captain and Leader in the war*, as also *decreeing the victory of the war*.

Exod. 15. 3.

1 Sam. 18. 17
1 Chro. 5. 22
Psal. 144. 1.
Iosh. 5. 15.
Psal. 18. 34. 35.

Yet peace is to be preferred before war. *Plutarch. Apoth.*

But yet notwithstanding I farre preferre *peace* before *warre*; and pleading now for *quietnesse*, I am of the same minde which *Timotheus* was of when he gave counsell to the *Thebanes*: *Warre is not to be undertaken when peace and quietnes may be gotten.* And I approve of that short, but sharp answer, which *Archidamus* gave to the *Æolians*, when they asked his advice concerning aide, that the *Argians* required of them

Idem ibid.

them in a time of war, he wrot back in a larg paper onely theſe few words: *Quietneſſe is good*, For *Xenophon* writing of the acts of the valiant *Greeks*, ſheweth that *it is more glory to overcome by wiſdome than by force, and that all wiſe men doe abſtaine as much as they are able from warre*, albeit they have thereunto juſt occaſion. Yea the *Oracle* of the *Roman Orators* was wont to ſay, that a *diſadvantageable peace is to be preferred before a juſt war.* And againe, *They who deſire war when they may have peace, are deteſtable creatures.* It is reported in the life of Saint *Auguſtine*, that *He would never pray for ſuch as had wilfully and voluntarily thruſt themſelves into needleſſe warres.* And in his moſt excellent writings wee finde this pithy ſentence: *Wars howſoever juſt, yet prove troubleſome and ſorrowfull to the beſt.* And therefore the ſame Author writing to his

Xenophon.

M.T. Cic. Iniquiſſima pax juſtiſſimo bello eſt anteferenda

Poſſid. in vita Aug.

Auguſt. de Civit. Dei. lib. 19.

Idem Epist. 150. ad Bonifac.

friend *Boniface*, doth advise him, *Before all trophies and triumphs attending upon warlike victories, to prefer quietnesse.* To the which purpose he doth alledge that ancient mandate given by God himself unto the Jewes,

Deut.20.10 that *before they denounced warre against any place, they should first offer peace.*

An admonition to thankfulnesse for our common peace

It is not a common blessing which we of this Island at this day enjoy, in that we are free from wars, and enjoy a common *Quietnesse*. The great *Defender of the Faith, The breath of our nostrils: The Anointed of the Lord*, came unto us like *Noahs Dove*, with an olive branch of peace: Our *Augustus* hath shut the iron gates of war, and setled peace amongst us. Wee may *sit every man under his vine, and under his fig-tree, and there is none to make us afraid.* The Lord hath given our *David* rest round about from all his enemies, and under

K. *James*. Lam.4.26. Gen.8.11. 2Sam.7.1. Jer.23.6.

under him our *Iſrael* doth dwel ſafely. Had we ever felt the ſcourge of warre, we would better prize this garland of peace; had we been in the coats of our fore-fathers, or did we feel the miſeries of our neighbours, we ſhould have known how to eſteem this ſo great a bleſſing. We hear not the murthering peeces about our ears, wee ſee not our Churches and houſes flaming over our heads, we fear not the rapes and outragious violences to be offered our wives, our daughters, our matrons and our virgins. We feel not the rifling of our houſes, robbing of our goods, and the miſerable inſolencies of inſulting enemies. We heare not the confuſed cryes of men kiling, encouraging to kil, reſiſting dying. We ſee not the tender babes ſnatcht from the breſt of their mothers, either bleeding upon the ſtones, or ſprawling

upon the pikes. We ſee not the high ways ſtrawed with breathleſſe carkeiſes, men and horſes wallowing in their blood, and the gaſtly viſages of wounds & death in all places. We know not how cruell an enemy is, nor how burdenſome War is. Look we round about us: All our neighbours have ſeen and taſted theſe calamities; onely this Iſland, our *Brittanie*, our dear Countrey, like the *Center* ſtandeth unmoveable, whiles all the reſt of the world hath been whirled about in theſe tumultuous broiles. Wee have peace abroad, and peace at home; men may travel ſafely at home, *Merchants* traffick without danger abroad, *Artificers* may ſing in their ſhops, *Husbandmen* may cheerfully follow the plow, *Students* comfortably apply their bookes; all which things by *Warre* are interrupted. Oh that we were ſo happy, as herein to know

know our own happineſſe: O that there were an heart in us truly to bee thankfull to our good God for theſe ſo great benefits. But we do not conſider it; we think not upon it; and who is as he ought to be, truly thankfull for it? How many are there among us who repine at this our peace, and both wiſh and pray for warres? Alas, what good, what profit, what ſweetneſs do they find in war? When wars are riſe, Laws are ſilent, Arts ceaſe, thriſt decayeth, horrour, fear and miſery is on every ſide: Where warres are, there it happeneth as it did in the dayes of *Aſa*; *There is no peace to him that goeth out or in, but great troubles to all the inhabitants: Nation is deſtroyed of Nation, and City of City, and all are troubled with adverſity.* The Prophet *Iſaiah* ſpeaking of the troubles which happened in the time of wars, ſaith that the people in ſuch a caſe

2 Chron. 15 5, 6.

ſhall

Verſ. 10. *ſhall be as meat to the fire.* War is as the fire, it feedeth upon and deſtroyeth the people, as fire conſumeth the ſtraw or wood, or like as an hungry man ſnatcheth at the right hand and at the left, and is not ſatisfied. Such is the unſatiable and hungry deſire of war: there is no meaſure or ſatiety of blood. O therefore

Pſal. 122. 6. *Pray for the* continuance of the *peace of our Jeruſalem: They ſhall proſper that love it.* In our dayes,

Pſal. 72. 7. *Let peace flouriſh*, and after our dayes to our poſterity *abundance of peace ſo long as the Sunne and Moon endureth.*

CHAP.

Chap. XIII.

Civill Quietneſſe: and firſt of that which ought to be between the Magiſtrate and Subject.

From this *Nationall Quietneſſe* abroad, we now come to *Civil Quietneſſe* at home, that *quietneſſe* which *David* maketh mention of, *Peace within the walls*, *Peace* and *Quietneſſe* at home among our ſelves. For what ſhall it profit us to have peace abroad, if we want peace at home? What advantage will it be unto us to be freed of the danger of a forreign enemy, if we be endamaged with inteſtine enmity? This is the glory of a Kingdom when it is like unto *Jeruſalem a City*, or a Kingdome that is *compact together*, or *at unity within it ſelf*. This *Civill quietneſſe* may be conſidered in a threefold ſubject.

Civill quietneſſe

Pſ. 102.7.

Pſal. 122.3.

1. Be-

1. Between the *Magistrate* and the *Subject*.

2. Between the *Pastor* and the *People*.

3. Between *Neighbour* and *Neighbour*.

Quietness between the Magistrate and Subject. 1 Tim. 2. 1, 2, 3.

And first for the first of these three, *Quietnesse* between the *Magistrate* and the *Subject*; the Apostle *Paul* doth commend it unto us, 1 *Tim.* 2. 1, 2, 3. *I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men, for Kings and for all that are in authority, that we may live a quiet and peaceable life in all godlinesse and honesty, for this is good and acceptable in the sight of God*: where Magistrate and Subject both embrace quietnesse; there God is well pleased, truth and equity is sure to be administred; There *the mountains* (as *David* speaketh) *bringeth forth peace unto the people, and the little hils righteousnesse to the mountains*: that is (as a learned

Psal. 72. 3.

learned Writer doth interpret it) *The great ones will defend their inferiours, and the inferiours bleſſe their ſuperiours: The Magiſtrate right the ſubject, and the ſubject reverence the Magiſtrate.* On the contrary, when the Magiſtrate and the ſubject are at variance, there is *Manaſſes* againſt *Ephraim*: and *Ephraim* againſt *Manaſſes*, and both againſt *Iudah*, both againſt the peace of the Church, both againſt the peace of the Common-wealth: therefore both *Magiſtrate* and *Subject* are to endeavour to practice *Quietneſſe*.

Bart. weſtmor. in Pſal.

Iſa. 9. 15.

The *Magiſtrate* muſt remember that he is the miniſter of *God* for the peoples good, therefore he ſhould be of *Davids* reſolution: *For my brethren and companions ſake, I will now ſay, Peace be within thee: becauſe of the houſe of the Lord our God, I will ſeek thy good.* Their duty (ſaith *Seneca*) is to warrant the ſleep of their ſubjects

The Magiſtrates practiſe of quietneſſe. Rom. 13. 4. Pſal. 122. 8. 9.

Seneca de clementia.

jects by their own wakefulneſſe, their peace by their own labour, their eaſe by their own induſtry. The titles which *Julius Pollux* gave unto the Emperour *Commodus*, may perſwade all Magiſtrates unto quietneſſe: for by reaſon of his quiet behaviour towards his ſubjects, he was ſtiled with theſe honorable titles; *The father of the people, gentle, loving, mercifull, juſt, courteous, affable, ſober, gracious*: the which Titles may learn Magiſtrates their duties for the practice of Quietneſſe.

Julius Pollux de Commodo Imperat.

1. They muſt have a fatherly care of them, for they are called *Nurſing Fathers*; and therefore as *Procopius* ſaith, *They muſt doe all for the ſafegard of their people*, and (as it was ſaid of *Trajan*) *They muſt ſo behave themſelves to their ſubjects, as fathers do to their children.*

Iſay 49. 23. *Procopius Tu cum civibus tuis quaſi parens cum liberis vivis. Plinius de Trajano:*

2. They muſt be carefull to maintain the peace of their ſubjects,

jects, *that under them they may lead a quiet and a peaceable life.* It was the ſingular commendation of *Lewes* the ninth of *France* and of Engliſh *Alphred* and *Canutus*, that in their dayes men might travell in all places abroad in peace, and live at home in all manner of quietneſſe. 1 Tim. 2. 2. *Iouvil. hiſt. c. 94.*

3. They muſt maintain juſtice and equity among them, that none may ſuſtain injury in his perſon, name, or goods. They muſt take heed that they deal not *unjuſtly, nor accept the perſon* of the wicked, but do right to the poore and fatherleſſe, deliver the poore and the needy, and ſave them from the hands of the oppreſſor. Pſal. 82. 2.

4. They muſt be facile and eaſie to hear the complaints of their pooreſt ſubjects, following the example of *Valerius Publicola*, who is commended by *Plutarch* for giving eaſie acceſſe and audience to all that came to ſpeake *Plutarch in vita Valer. Public.*

ſpeak unto him, and eſpecially for that hee diſdained not to hear poore mens cauſes.

5. They muſt execute juſtice againſt tranſgreſſions and treſpaſſes, *For they bear not the ſword in vaine, but are appointed by God to execute wrath on them that doe evill.* Rom. 13 4.

6. They muſt be more inclined to *clemency* than to *cruelty*: for *Cruelty* (ſaith *Seneca*) *is a vice not of man, but of beaſts, neither is there any greater enemy, than cruelty, unto quietnes.* In a word, let Magiſtrates learn the practice of *Quietneſſe*, out of that golden Table of *Ptolomy Arſacides*, which the Emperour *Marcus Aurelius* found at *Thebes*, which for the worthineſſe thereof that worthy Emperour cauſed every night to be laid at his beds head and at his death gave it as a ſingular treaſure to his ſon *Commodus*. The Table was written in Greek characters, and contained *Seneca de clementia.*

tained in it theſe proteſtations, *I never exalted the proud rich man: neither hated the poore juſt man: I never denied juſtice to the poore for his poverty, neither pardoned the wealthy for his riches: I never gave reward for affection, nor puniſhment upon paſsion: I never ſuffered evill to eſcape unpuniſhed, neither goodneſſe unrewarded: I never denyed juſtice to him that asked it, neither mercy to him that deſerved it: I never puniſhed in anger, nor promiſed in mirth: I never did evill upon malice, neither good for covetouſneſſe: I never opened my gate to the flatterer, nor mine eare to the backbiter: I alwayes ſought to be beloved of the good, and feared of the wicked: I alwayes favoured the poore that was able to doe little, and God, who was able to do much, alwayes favoured me.*

The ſubjects practice of quietneſſe. Tit. 3. 1, 2.

For the *Subject* practice of Quietneſſe, it is at large preſcribed by the Apoſtle *Paul*, *Tit.* 3. 1, 2. *Put them in minde to be ſubject*

ject to principalities and powers, to obey Magistrates, to be ready to every good work, to speak evill of no man, to be no brawlers, but gentle, shewing all meeknesse to all men.

Pareus in Rom. 13.

Pareus hath observed six principall duties which subjects owe unto the Magistrate, for the better performance of this practice of *Quietnesse*.

1. *Honour* and *Reverence*: *Feare God, honour the King,* 1 Pet. 2.17. *The King* (saith S. *Augustine*) *beareth the image of God, and so doe all subordinate Magistrates*: *I have said yee are gods, therefore they are to be honoured, therefore they are to be reverenced. He that despiseth them, despiseth God in them.* And therefore the Lord doth expresly forbid all unreverent thoughts and speeches against them: *Thou shalt not speak evill of the Judge, neither shalt thou speak amisse of the Ruler of the people.*

1 Pet. 1.17.

August. in Psa. 82.6.

Exo. 22.28

2. *Subjection* and *Obedience*: Let

Let every ſoule be ſubject to the higher powers, for there is no power but of God; and the powers that are, are ordained of God: Whoſoever therefore reſiſteth the Magiſtrate, reſiſteth the ordinance of God; and they that reſiſt, ſhall receive unto themſelves damnation. Rom. 13. 1, 2

But what if he be an evill *Magiſtrate?* The wickednes of the Magiſtrat doth not deprive him of his right to command, neither doth it exempt the *Subject* from his duty to obey: we muſt *be ſubject not onely to the good, but alſo to the evill and froward,* 1 Pet. 2. 18. But what if their commandement be directly againſt Gods commandement? *Wee muſt rather obey God than man.* What? may we reſiſt in ſuch a caſe? No, but as *Ambroſe* teacheth us, in ſuch a caſe *we may refuſe the doing of the fact, not the ſubmitting of our ſelves to the penalty; we may mourn, not move rebellion; we may intreat, but not fight;*

1 Pet. 2. 18.

Acts 4. 9.

Ambroſ. orat. in Auxent.

fight; we must offer our alleageance, though we dare not yeeld to wicked performance.

3. *Maintenance*: *Give unto Cæsar the things that are Cæsars,* Matt.22.21 *Matt.22.21. Give to all men their* Rom. 18.6. *due, tribute to whom tribute belongs, custome to whom custome belongeth, Rom.13.6.*

4. *Assistance*: *Ittai* his fidelity to *David* must be our president for faithfull assistance unto our Governours: *In what place* 2Sam.15. 21. *my Lord the King shall be, whether in life or death, even there will thy servant be, 2Sam.16.21.*

5. *Charity*, in covering and extenuating the faults of our Governours: good *Shems* and Gen. 9.22, 23. *Japhets* will cover the nakednes of their fathers, unquiet *Chams* wil be blazing of the same abroad unto their disgrace.

6. *Prayer*: *Pray for them that* 1Tim.2.1. *are in authority, that we may live a peaceable and quiet life under them*: and this *prayer* for *Magistrates*

giſtrates is ſo excellent a meanes to preſerve *Quietneſſe*, that the Emperour *Conſtantius*, father of the great *Conſtantine*, was wont to ſay, that *Nothing did more preſerve him and his Subjects in quietneſſe one with another, than their daily prayers one for another.*

Euſeb. in vit. Conſtant. lib. 1. & lib. 4.

CHAP. XIV.

Quietneſſe between the Paſtour and the People.

AS there ought to be *Quietneſs* in the Comon-wealth between the *Magiſtrate* and the *Subject*, ſo ought there to be *Quietneſs* between the *Paſtor* and *People* in the Church: for every Congregation is a little Common-wealth within itſelf; & there is ſuch affinity between the *Paſtor* and the *People*, as between the *Parent* and the *Children*, between the *Shepheard* and the *Flock*, between the *Houſhold*

Quietneſſe between the Paſtor and people.

1 Cor. 4. 15.

Act. 20. 28.

Luke 12.42 *Houſhold* and the *Steward* of the houſe. If therefore *Quietneſſe* be ſo neceſſary in theſe latter, much more neceſſary is it for the former. The *Paſtor* or *Miniſter* is called, *The glory of the people*; and the *People* again are called, *The joy and glory of their Paſtor*: *Concord* and *Quietneſſe* are the *joy* and *glory* both of *People* and *Paſtor*; and therefore both of them muſt labour to maintain *Peace*, both muſt practice *Quietneſſe*.

1 Cor. 1.14.

Phil. 4.1.

The Paſtors practice of quietneſſe. Tit. 2.7. Mar. 9.50. Iſay 52.7.

And firſt to begin with the *Paſtor*, becauſe he ought to be an example unto his flock; it doth much concern him to *ſtudy to be quiet*: He is *The ſonne of peace*, therefore hee muſt *love peace*; hee is the *Meſſenger* of peace, therefore he muſt ſpeake peace; he is the *Miniſter* of *Reconciliation*, therefore he muſt be carefull to follow peace, and to practice quietnes in his converſation. I ſhall not need to preſſe

2 Cor. 5.18.

the

the equity and neceſſity of this duty of *Quietneſſe* to the *Paſtors* practice, becauſe every one, (even the moſt unquiet *Belialiſt* in his Pariſh) will be ready to read this Lecture unto him, and to caſt it in his teeth, that he ought to be a quiet man.

But what Quietneſſe is that which moſt cõmonly the common people doe affect or expect from the *Miniſtery*? If their *Paſtor* do not trouble them (ſo they deem it) with much preaching, if he let them alone in their ſinnes, and not ſpeak againſt their vanities, but temporize, and ſooth them up in their ſinful humours, O ſuch a Paſtor is a quiet man, a peaceable Prieſt a right Churchman, a Chaplain for their turn; but if he be a Paſtor which hath reſpect unto his conſcience in his calling, if *be preach the word in ſeaſon and out of ſeaſon*, if he reprove ſinne, withſtand vanities, & labour in

In vulgar eſtimation.

Ezech. 13. 19.

2 Tim. 4. 1, 2, 3.

his place to beat down ungodlineſſe, let his habit be never ſo conformable, his converſation never ſo commendable, and his practice never ſo peaceable, yet he ſhall be reputed an unquiet man, and (as *Ahab* thought of *Elias*) *a troubler of Iſrael*. If he will not *couch down* with *Iſacar*, nor *flatter* with *Zidkia*, nor yeeld to every baſe reckoning, like the *Levite of Bethlem Judah*, but *doing the work of an Evangeliſt*, look for the *ſingle boncur* (at leaſt) of an *Evangeliſt*, and imparting *the whol counſell* of God, require *a part* (at leaſt) of his allotted *portion*; if he will not give way to every ſacrilegious devoring of holy things, he is traduced as an enemy unto *Quietneſſe*, a man of a turbulent ſpirit a proud Prelate, a Covetous Caitife, a man of contention.

4King 18.17
Gen.49.14, 15.
1Kin.22.24
Jud.17.11, 12.
2Tim.4.5.
1 Tim.5.17
Act.20.27.
Gal.6.6.

I cannot (I would I juſtly could) acquit the Tribe of *Levi* frō al unquiet perſons. Among the

the many Paſtors of our *Iſrael*; ſome no doubt there are, who do deſerve this ſharp taxation. Some would be quiet, but cannot; ſome may be quiet, but will not; ſome are too quiet, ſome too unquiet: to quiet in the Pulpit, too unquiet in practice: greedines in exactions, factious oppoſitions, fiery reprehenſions needleſſe oppoſitions, and ſuch like, are no wayes to be approved, but by all means to be avoided: for the avoiding whereof, and for the better performance of the practice of quietneſſe, the Book of God doth preſcribe unto all faithfull Paſtors, theſe directions,

1. For the diſcharge of their calling, let them be carefull to *doe the worke of an Evangeliſt, preach the Word, be inſtant in ſeaſon and out of ſeaſon*; let them *take heed to themſelves, and to the flock over which the Holy Ghoſt hath made them overſeers.* 2 Tim. 4. 5. Ibid. v. 1. Act. 20. 28.

2. For their *Doctrine*; let them
2 Tim. 2. 15 16. study to *approve themselves unto God, workmen that need not to be a*
2 Tim. 6. 4. *shamed, rightly dividing the word of truth*; But let them *shun pro-*
2 Tim. 1. 13 *phane and vain bablings, together with vain questions and strife about words, whereof commeth envy, strife, railings, evil surmising, &c.* And let them *keep the form of wholsome words in faith and love.*

3. For their *Application*; let it not be done in malice, but in love, not with bitterness, but with mildness, according to that example of the Apostle,
1 Thess. 2. 10. 1 *Thes.* 2. 10. *You know how we have exhorted, and comforted, and admonished every one of you, even as a father doth his children.*

4. For their *Conversation*; let them remember to observe and
1 Tim 3. 2, 3 4. practice that which the Apostle
Tit. 1. 6, 7. 8 requireth; let them be *blameless, vigilant, sober, modest, hospitable, just, holy, temperate, not self-willed, not soon angry, not given to wine,*

wine, no striker, not given to filthy lucre, not brawlers, not covetous, but lovers of good men, patient, and such as can rule his own house well, having their children in subjection with all gravity.

5. For their *Cohabition*; let it be familiar, but not popular: *Follow charity and peace with them that call on the Lord out of a pure heart, not as lords over Gods heritage, but examples to the flock; to the weak they must become as weake, that they may gain the weak, and be made all things to all men, that so by all means they may save some.* 2Tim.2.22 1Pet.5.3. 1Cor.9.22.

6. For their *Resolution*, they must thus resolve with themselves, *In all things to approve themselves as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureneſſe, by knowledge, by long suffering, by kindnes, by love unfained, by the word of truth, by the* 1Cor.6.4,5 6,7,8,9,10.

power of God, by the armour of righteousnesse, on the right hand, & on the left, by honour and dishonour, by evill report and good report.

The people's practice of quietnesse with their Pastor.

Having taught the Pastor quietnesse, it now remaineth that the people likewise be taught this lesson, to be like affectioned unto their Pastor: A lesson needfull to be taught unto them, for commonly they are most averse from it, and being many against one, many times make it their chiefest glory to vexe and disquiet their Pastor. The meekest *Moses* wanteth not a *Jannes* and *Jambres* in his own Parish to resist him: The most innocent *Elias* wanted not a *Iezabel* to hunt him: The most painfull *Paul* wanted not an *Hymeneus*, and *Alexander* to disquiet him. And the most reverend *Athanasius* shall be sure to have some bold spirited Schismatick to traduce him and maligne him. Therfore this lesson of *Quietnesse* is a Lecture

Exod. 7. 11. 1 Tim. 3. 8

1 King. 10. 2.

1 Tim. 1. 20.

Socrat. hist. eccles. l. 1. cap. 20.

ſture fit for all our Congregations; that the people *ſtudy to be quiet* with their Paſtor, & that ſo much the rather, for as much as in their Paſtors quietneſſe doth conſiſt th ir own quietneſſe, their *Paſtors* grief is their own hurt, and whoſoever ſhall ſet himſelf againſt his Paſtor, to vex, trouble, or diſquiet him, the Lord doth reckon that *injury to be done againſt himſelf.* Heb. 13. 17. Luke 10. 16

And that the people may the better practice this, let them obſerve and put in practice theſe few directions. Directions to the practice of it. 2 Theſ. 5. 12.

1. Let them duly reſpect and reverence their Paſtor; *I beſeech you brethren, know them that labour among you, and that are over you in the Lord, and admoniſh you that you have them in ſingular love for their works ſake.* Heb. 13. 17.

2. Let them ſubmit themſelves with all holy obedience to his doctrine & diſcipline. *Obey them that have the over-ſight of*

you, and submit your selves unto them, for they watch for your souls, as they who must give account for you.

3. They must yeeld unto him willingly and truly his alloted maintenance: *Let him that is taught in the word make him who hath taught him partaker of all his goods.* Gal. 6. 6.

4. They must take their *Pastors* part, & defend him against all wrongs and injuries offered unto him, according as the Apostle speaketh in the commendation of *Aquilla* and *Priscilla*, *that for his life they were content to lay down their own necks*; for which they deserved *praise*, not onely of *him*, but *also of all the Churches*. Rom. 16. 4.

5. They must be content to bear with his infirmities, considering the frailties of humane nature, the multiplicity of labours, and manifold grievances which are incident unto their callings,

callings, and offered unto their perſons.

6. They muſt pray for him, both for his calling, *that the door of utterance may be opened unto him to ſpeak the myſtery of Chriſt as he ought to ſpeak:* and for his proſperity, *Bleſſe, O Lord, his ſubſtance, as it is ſaid of Levy, Deut.* 33. 11. and for his peace and quietneſſe, *Brethren* (ſaith the Apoſtle unto the *Theſſalonians*, in the behalf of himſelf, and the reſt of thoſe who preached the Goſpel unto them) *Pray for us, that the word of the Lord may have free courſe, and that we may be delivered from unreaſonable and evill men.*

Coloſſ. 4. 3.

Deut. 33. 11

2 Theſſ. 3. 2.

Chap. XV.

Quietneſſe between Neighbour and Neighbour.

Neighborly quietneſſe, wherein it conſiſteth.

Quietneſſe between *Neighbour* and *Neighbour* is that peaceable unity and concord which one neighbour ought to have with another; which doth herein ſhew it ſelf, when *neighbour* and *neighbour* doe friendly accord together, when the *poore* doe not envy the *rich*, nor the *rich* deſpiſe the *poore*; nor the *mighty* oppreſſe the *mean*, nor the *mean* ſort oppugn the *mighty*, nor the *ſuperiour* diſdaine his *inferiour*, nor the *inferiour* ſet light by his *ſuperiour*; but every one in his place doth labour to preſerve the peace, quietneſſe, and proſperity of his *neighbour*.

The neceſſity of it.

This *neighbourly quietneſs* is ſo neceſſary, that without it there can

can be no true vicinity. Unquietneſs among *neighbours* is like a raging fire, according to the propheſie of *Iotham* the ſon of *Ierubbaal*, *A fire ſhall come from Abimelech which ſhall devoure the men of Shechem and the houſe of Millo*, *and a fire ſhall come from Shechem and the houſe of Millo to devour Abimelech*: which fire was that civill diſſention whereby they were deſtroyed one by another. And as *Abimelech* in the ſame hiſtory, when he had deſtroyed the City of the *Shechemites*, did ſow it with ſalt to make it for ever unfruitfull. So diviſion among *neighbors* is like the ſowing of ſalt, cauſing barrenneſſe of all goodneſſe, where there is that unquiet unneighbourlines. Contrariwiſe, where concord and quietnes is among neighbours, there (as *Eſay* ſpeaketh) *The hatred of Ephraim ſhall depart*, *Ephraim ſhall not envy Iudah*, *nor Iudah vex Ephraim*; that

Iudg 9. 20

Ibid. v. 45.

Iſa. 11. 13.

is,

is, there shall be variance, no discord, no contention, *no complaining in the streets*: But as *Jerusalem* was a *City compact within it self*, so that *neighbour-hood* shall be at unity within it self, and shall be sure to prosper with that blessing which the Psalmist speaketh of, *There the Lord commandeth the blessing, even life for evermore.*

Psa. 144. 13
Psa. 122. 3.
Psa. 133. 3.

Directions for it.

Particular Instructions for the preservation of this Neighbourly Quietnesse wee shall more fully take notice of in their proper place, briefly and by the way observe these few particular directions for this present purpose.

1. Let every man walk conscionably in his calling: *Let every man* (saith the Apostle) *abide in that calling wherein he is called.*

1 Cor. 7. 20.

2. Let every one *doe service one to another by love*, and seek to procure the publique good, and please all men in all things, *not*

Gal. 5. 13.

seeking

ſeeking his own profit, but the profit of many.

3. Let *nothing be done through ſtrife or vainglory*, but be kindly *affectioned with brotherly love, in honour preferring one another; rejoyce with them that rejoyce, weep with them that weep, be of the ſame minde one toward another. Minde not high things, be not wiſe in your own conceits. Recompence to no man evill for evill. Procure things honeſt in the ſight of all men. If it be poſſible, as much as in you lieth, live peaceably with all men.*

Pſal. 120. 9. 10. 1 Cor. 10. 33. Phil. 2. 3.

Rom. 12. 10 15. 16. 17. 18.

CHAP.

CHAP. XVI.

An anticipation of those objections which may bee alledged against the practice of quietnesse.

BEfore I proceed to the enlarging of those generall rules which are to be prescribed to the practice of *Quietnesse*, it will not seem either unseasonable for this place, or impertinent unto this Treatise, to meet with those objections which might be alledged against the former admonitions unto this practice of *Quietnesse*. And herein not to entangle my self in a labyrinth of cavils, or intricate dispute; There are two prime objections which by way of anticipation are here to be prevented. The one, that this practice of *Quietnesse* (if we take it generally) is *impossible:* The other that

that it is *unlawfull*. *Impoſsible*, for we cannot poſsibly have peace with all men: *Unlawfull*, for we may not, wth a good conſcience have peace with all matters. To both theſe objections that place of the Apoſtle which is ſo often alledged in this Treatiſe, may yeeld ſufficient ſatisfaction, *If it be poſsible, as much as in you lyeth, live peaceably with all men.* Rom. 12. 19

Unto the former objection we anſwer from hence, that indeed it is a matter very difficult to preſerve *Quietneſſe*, and beyond hope to have a generall, continuall, and conſtant *Quietneſſe*. For the Devill is ſuch a buſie diſquieter, and he hath ſo many plotting inſtruments to ſtirre up unquietneſſe, and there be many men with whom we daily do converſe, ſo dogged and devoted to unquietneſſe, that although a man ſtudy never ſo much to live inquiet, yet many times he may take up *Davids* com-

Psal.120.5, 6,7.

Zach.8.91. Psal.120.7

Psal.39. 4. Ro.14. 19. Luke 10.5. Psal. 39. 1.

complaint, *Wo is me that I sojourn in Mesech, and dwell in the tents of Kedar: My soule hath long dwelt with him that hateth peace.* But what then? we are to labour for it as much as it is possible: how far is it possible to preserve peace and quietnesse? Surely thus farre, it is possible to love *peace* and *quietnes* with all men: It is possible to *desire peace* and *quietnesse* with all men: It is possible to *seek peace*, and *endeavour* after *quietnesse*: it is possible to *offer peace*: it is possible for our selves in our selves *to keep peace.* Thus farre it is possible to practice quietnesse, and so farre it is our duty to practice it, as possible it may be practised by us: if we cannot get it, yet let us seek it, if wee cannot get it as wee would, yet let us endeavour after it as much as wee may: As much as in us lieth, let there be no defect in us, no neglect of our duty, no ceasing from our paines,

no

no occaſion from us to the contrary; But let us do that which is our part to doe, let us try all good wayes, uſe al good means, endeavour towards it with all our might; And if for all this wee cannot poſſibly gain peace with men, yet we ſhall be ſure to get praiſe with God: though here peace fly from us, in the end we ſhall go to peace.

To the latter objection of the *unlawfulneſſe* of all peace and *quietnes* with all men; it cannot be denyed, that *there is no peace unto the wicked:* the true *Iſraelite* may *not make peace with the Idolatrous Edomite:* unleſſe *Jehorams heart be upright with Jehu, he dares not promiſe him any peace or quietneſſe.* And wee are commanded to *withdraw our ſelves from thoſe who walk inordinately* What then? Al this may be done when we love the men and hate the vices, when wee ſuffer them to have no quietneſſe in their

Iſa. 48. 12.
Deut. 23. 6.
2 King. 10. 15.
2 Theſſ. 3. 6.

1 Cor. 5. 10.

their sins, and yet live quietly & offer quietnes to themselves. *He that will wholly abandon the company of them that are evill, must* (as the Apostle speaketh) *get himself out of the world:* And therefore S. *Ambrose* saith fitly to that purpose, *We ought to flee the company of wicked men in respect of private fellowship, and not in respect of publike communion, and that rather with our hearts and affections, than with our bodies and outward actions.* We may *not hate our brother but love him*, yet if wee *love the Lord, we must hate that which is evill.* We may have no peace with their manners, yet we must live peaceably with the men. Thus then in a word, out of these words of the Apostle the controversie may be decided. *If it be possible*, so far forth as may stand with our faith and profession, *as much as lyeth in you*, let us do our part, and performe our best endeavour, *live peaceably:* if

Malorum consortia fugere debemus quoad privatam consuetudinem, non quoad publicam conversionem, corde non corpore. Amb. offic. l. 1, c. 20. Lev. 19. 17. Psal 97. 10.

if we cannot have peace, yet let us *live peaceably with all men*, with the *bad* to reform them, with the *good* to conform our ſelves unto them, with our *enemies* to win them, with our *friends*, to keep them.

CHAP. XVII.

Generall directions towards the Practice of Quietneſſe: and firſt for our affection towards it.

HAving ſet down the nature of *Quietneſſe*, and the particular both *ſubjects* and *objects* about which it is to be employed, it now remaineth that we take notice of thoſe rules & means, inſtructions and directions, which may fit and further us for the practice of *Quietneſs*. Theſe rules or directions, (for methods ſake) may be thus delivered: They are either ſuch as concern:

1. Our *affection* to *Quietneſſe*.

2. Our

2. Our *disposition* to this *Practice.*

The affection of a Christian towards quietnesse.

First, for our *affection* towards *Quietnesse:* not to lengthen this discourse with any idle Tautologie of what already hath been delivered, or with prolix description of what might here be interposed. First, let it be observed, that as in every *art* or *action* whatsoever a man would effect with commendation, he must first affect it in his estimation; so in this practice of *Quietnesse*, he who would have it in action, must first embrace it in affection: for which affection observe this short direction.

1. A love or well liking of it. Zach. 8. 19. Col. 3. 15.

Whosoever would practice Quietnesse, he must first be possessed with a singular *love* and liking of it: so *Zach.* 8. 19. *Love the truth and peace:* so *Colloss.* 3. 15. *Let peace (or quietnes) be the very joy of your hearts:* and *Psal.* 119. 164. *There is much peace to them that love it.* There must be a love

love of Quietneſſe, a delight in it, a making much of it. Love to a thing doth quicken a man to the practice of it; love maketh a leſſon eaſie, any labour light; love overcommeth any difficulties, over-leapeth any ſtumbling blocks, over-ruleth any unruly paſſions: *Love ſuffereth long, love is kinde, love envieth not, love doth not behave it ſelf unſeemly.* Therefore if we would ſtudy to be quiet, we muſt love to be quiet, if we would follow the practice of it in our converſation, we muſt love the worth of it in our affection. 1 Cor. 13. 4, 5.

2. A longing after it.

Neither is it enough for us to love quietneſſe, and to like of it, (for ſo the moſt unquiet & turbulent ſpirit may ſometimes approve of it) but we muſt *heartily long after quietneſſe*, if we would truly and ſincerely ſtudy to be quiet, we muſt *long after peace and quietneſs as the Hart doth pant and long after the water-brookes:* Pſal. 42. 6.

We

Psal. 34. 14. 2 Tim. 2. 22 Psa. 110. 7.

We must *seek peace and ensue it*: Wee must *strive for it*: *Davids* Motto must be ours. *I am for peace*. Quietness is like that precious *treasure*, and pearles *pearle* mentioned *Matt.* 13. 44. which *when a man hath found and rightly valued, he so longeth after it, that he is content to part with all things else to purchase it*. To which purpose take notice of this golden sentence of the golden mouth'd Father *Chrysostome*; *Didst thou know* (saith he) *the worth of Quietnesse, or consider the sweetnesse of it, thou wouldest sell all that thou hast to buy it: were it present, thou wouldest welcome it, were it absent, thou wouldest make search after it, were it lost, thou wouldest never leave untill thou hadst recovered it, were it to be bought, thou wouldest think no silver or gold too much to procure it.*

Mat. 13. 44, 46.

Chrysostom.

3. Prayer for it

The fervency of our love towards Quietnesse, and the earnestnesse of our longing after it, will

will appear by another duty in this caſe requiſite unto it, and that is praier for it. We are commanded to pray for our own peace, and alſo for others peace, and alſo for all things elſe beſide peace: *Be careſull for nothing, but diligent in prayer*, Phil. 4. 6. *Is any one afflicted? Let him pray*, Jam. 5. 13. Phil. 4. 6. Iam. 5. 13.

Laſtly, as there muſt be a *love* and *longing* after peace, and *praier* for it, ſo there ought to be an earneſt *care* and *endeavour* in us to keep and preſerve *Quietneſſe*: *Endeavour to keep the unity of the Spirit in the bond of peace*, Eph. 4. 3. To this end we muſt *meditate upon thoſe things which appertain to peace, and give our ſelves wholly to the practice thereof, that our profiting may appeare to all.* And further we muſt *fly thoſe fooliſh and hurtfull luſts which hinder quietnes.* What thoſe evils are which we muſt to this end avoid, we ſhall ſee in the ſequell of this Trea-

4. An earneſt care and deſire to keep it. Eph. 4. 3. 1 Tim. 4. 11. 1 Tim. 6. 11.

Treatiſe in their proper place: In the mean while let us take notice of thoſe particular duties, and ſpeciall caveats which may further us in this practice of Quietneſſe.

CHAP. XVIII.

Directions for our outward diſpoſition unto Quietneſſe in our behaviour towards others.

FRom the *affection* of the heart wee are now to proceed to the *outward diſpoſition* to *quietnes*, which is the wiſe and diſcreet carriage of the whole man unto the practice of quietneſſe. This *diſpoſition* of the whol man unto Quietneſſe may be conſidered in a twofold obj. &.

1. *In mans behaviour towards God.*

2. *In mans behaviour toward man.*

Of

Of the firſt of theſe, how a *man may have peace towards God*, and be *found of him in peace*, hath been already declared in its proper place. We are now in a diſcourſe of outward peace with men, and therefore are principally herein to enquire how we are to demean our ſelves to get and to preſerve this quietneſſe with them. For the better rectifying of our ſelves herein, we are to conſider that there is a twofold way to quietneſſe. Rom. 5. 1. 2 Pet. 3. 14.

1. *Active*, by doing.
2. *Paſſive*, by ſuffering.

Firſt, we will take notice of *Active quietneſſe*, how we may demean our ſelves quietly and peaceably with others, not to hinder either theirs or our own quietneſſe by our actions. To this end we may obſerve this threefold caveat: Active quietneſſe.

1. For our *Geſture*.
2. For our *Words*.
3. For our *Works*. 1. In our geſture.

And first for our very *gesture*, we must have a special care over it if we would practice *quietnes*: for tho other things be silent, yet our very *gesture* may bewray our own *unquietnes*, and disquiet others, as we may see in *Cain*, Gen. 4. 6. in *Ismael*, Gen. 21 9. in the *Jews*, *Mat.* 27. 39. Hence it is that our blessed Saviour doth so sharply censure al uncivill gesture, Matt. 5. 22. *Whosoever saith to his brother*, *Racha*, (which word, according to the general opinion of Interpreters doth rather import a shew of indignation, & a contemptuous gesture, rather than any cõtemptuous word *Shalbe worthy to be punished by the Councel.* Therefore it standeth us in hand to make conscience of every *gesture* of our body, lest thereby we shew contempt of anger towards our brethren, and cause unquietnesse either to them or to our selves. *Be ye courteous one to another*,

other, ſaith the Apoſtle, Epheſ. 4.32. And again, Tit.3.2. *Put them in remembrance that they be ἀμαχους, ſoft or gentle, ſhewing all meekneſs to all men.* This milde geſture will ſhew it ſelf, 1. in cõverſing amiably, 2. in ſaluting courteouſly, 3. in giving reverence to every man reſpectively. What quietneſs did *Abraham* gain with the *Hethites* by his milde and courteous geſture? How did *Abſolom* with kinde courteſies ſteal the hearts of the men of *Iſrael?* On the contrary, what great unquietnes didthere befall *Iſmael*, by reaſon of his uncivill carriage? Many ſuch *Iſmaels* we have in theſe dayes, rough *Satyres* like *Eſau*, ſterne Sirs like *Reboboam*, dogged male-contents like *Cain*, *Cynicks*, *Stoicks* like *Timon* of *Athens*, *Miſanthropoi*, men haters, whoſe every coũtenance is like a *Gorgon* and *Meduſa*, whoſe ſowre lookes and uncivill geſture do turn milkie

Gen. 23.7, 22.

2 Sam. 15.6

Gen. 16.12.

Gen. 27.11
1 Kin. 11.14.

Gen. 4. 6.

mildneſſe into ſowreneſſe and unquietneſſe. But thou, O man, or woman, whoſoever thou art that feareſt God and loveſt quietneſſe, beware of ſternneſſe and ſtately ſullenneſſe; *Put on the bowels of kindneſſe, humility and meekeneſſe.* Col. 3.12.

2 In our words.

In the next place, if we would practice quietneſs, we muſt take heed unto our *Words*, for there is nothing which doth more breed unquietneſs than unquiet words. *The tongue* (as S. *James* ſpeaketh) *is but a little member, and yet it diſquieteth the whole body, and ſetteth on fire the whole courſe of nature, it ſelf being ſet on fire of hell.* And the Wiſe-man ſaith; *There are words like the pricking of a ſword.* And againe, *A man is ſnared by the tranſgreſſion of his lips.* And again, *A fools lips enter into contention, and his mouth calleth for ſtrokes.* And again, *Whoſo keepeth his mouth, keepeth his ſoule from troubles.* Jam. 3. 6. Pro. 12. 18. Ibid. 13. Pro. 18. 6, 7. Pro. 21. 13.

There

Therefore if thou be wiſe, if thou love quietneſse, if thou wouldeſt keep thy ſelf from trouble, have a care unto thy tongue. Reſolve with *David, I will take heed to my wayes, that I offend not with my tongue*. Pray with *David, Set a watch, O Lord, before my mouth, and keep the doore of my lips*. Let *God rule the tongue*, and then all will be well. And that thou maiſt the better avoid the unquietneſse of the tongue, obſerve theſe cautions: 1. For the matter of thy ſpeech, let it be juſtifiable, *Speak the truth*, Zach. 8. 16. 2. Let it be profitable; *The lips of the righteous know what is acceptable*, Pro. 10. 32. 3. Let it be ſeaſonable; *A word fitly ſpoken is like apples of gold in ſilver pictures*. Pro. 25. 11. Next for the manner of thy ſpeech, let it be 1. honeſt, *Let all evill ſpeaking be put away from you*, Eph. 4. 31. 2. Modeſt, *Let no filthines, nor fooliſh talking, nor jeſting, nor words not comely,*

Pſal. 39. 1.

Pſal. 141. 3.

Pro. 16. 1.

Zach. 8. 16.

Pro. 10. 32.

Pro. 25. 11.

Eph. 4 31.

Eph. 5. 4.

proceed out of your mouthes, Eph. 5.4. 3. Meek, both in ordinary talke, *Let your speech be alwayes with a grace*, Coloss. 4.6. and in our answers; *A soft answer turneth away wrath, but grievous words stirre up wrath*, Pro. 15. 1. and in our reproofs, *If any man be overtaken in a fault, ye which are spirituall restore such a one in the spirit of meeknes*, Gal. 6. 1. Lastly for the measure of thy speech. 1. *Be slow to speak, Lay thine hand upon thy mouth, Keep it in as with a bridle.* 2. Be not too talkative, for, *in the multitude of words there wanteth not sin, but he that refraineth his lips is wise*, Pro. 10 19. *A fool powreth out all his mind but a wise man keepeth it in*, Prov. 25. 11. 3. Be not too hasty to speak, for, *He who answereth a matter before he hear it, it is folly and shame unto him*, Prov. 18. 13. Memorable is that saying which *Valerius Maximus* reporteth of *Xenocrates*, that he was wont to say,

Iam. 1. 19.
Iob 33. 37.
Psal. 31. 1.

ſay, that *it repented him many times that he had ſpoken, but it never repented him, that he had held his peace.* Val. Max.

But what will it availe us to ſhew courteſie in our *geſture*, & to be quiet in *words*, if our *deeds* tend to unquietneſſe? *Evill words corrupt good manners*, but wrongfull deeds do work much more unquietneſs; therefore he who would practice quietneſſe, muſt be very wary of all his actions, and take heed unto al his waies. In which direction, that general rule of *Nature* ſo pithily urged by our bleſſed Saviour, may be our beſt direction: *Whatſoever ye would that men ſhould do unto you, do ſo unto them.* But becauſe general Axioms do not ſo fully work upon the conſcience, as doe particular demonſtrations; therefore we will briefly take a view of this generall caveat in the parti ular actions of mens lives, which may be reduced un-

3. In our deeds.

1 Cor. 15. 33

Mat. 7. 12.

to these three heads:

1. *Actions distributive.*
2. *Actions commutative.*
3. *Actions conversative.*

Actions distributive do consist in the distribution of *rewards* & *punishments*: In both which whosoever will practice quietnesse, must observe a *Geometricall* proportion according to mens deserts. For when *rewards* are distributed unrespectively, occasion is offered of murmure, grief, and envy; and when *punishments* are inflicted undeservedly, a gap is opened to discontent, complaint, and mutiny; both which are enemies unto peace and quietnesse. Therefore he who would take away all occasions of unquietnes in this kind, must observe this Christian policy: For *Rewards*, let them be distributed, 1. *Iustly, Render to every one their due, Rom.* 13.7. 2. *Fitly, Give to every one their portion in due season, Luk.* 1.42. 3. *Cheerfully;*

ſully; for *God loveth a cheerfull giver*, 1 Cor. 9. 7. Again, for *Puniſhments*, let them be inflicted: 1. *Moderately*, *Be not thou juſt over much*, Eccleſ 7.16. 2. *Adviſedly*, *Give not thine heart to all the words that men ſpeak, leſt thou hear thy ſervant curſing thee*, Eccleſ. 7.23. 3. *Seaſonably*, *Chaſten whiles there is hope*, Prov. 19. v. 18.

Actions commutative conſiſt in mutuall traffick and dealings betwixt man and man: wherein for the practice of *Quietneſſe* an *Arithmeticall* proportion is to be obſerved in the equality and equity of our dealings; that rule of the Apoſtle taking place in every particular of this kinde, *Let no man oppreſſe or deceive his brother*. We may take notice of it in theſe particulars: 1. In *Buying* and *Selling*, if we would preſerve *quietneſs*, we muſt looke that the commodities which we commute, be for *quality ſaleable*; 1 Theſ. 4. 6.

we may not sell the *refuse*: for *quantity justificable*, *Just ballances*, *true weights*, *a true Epha*, *a true Hin*; and for *price tolerable*, we may not make the *Epha* small, and the Shekel great. Again, for *borrowing* and *lending*, we must lend freely; *The righteous is mercifull and lendeth*, *Psalm.* 37.21. *Borrow sparingly*; *The borrower is a servant to the lender*, *Pro.* 22.7. and pay truly; *If a man borrow of his neighbour*, *he must make it good*, *Exod.* 22.14,15. and beware for whom we become surety; for *He that hateth suretiship is sure*, *Prov.* 11.15. Again, for *Covenants* and *Promises*, wee must keep these caveats; 1. Promise advisedly: *Be not rash with thy mouth.* Eccles. 5. 2. 2. Covenant lawfully: *Make not shipwrack of a good conscience.* 1 Tim. 1. 19. 3. Perform justly; for *A man that boasteth and keepeth not his promise*, *is like clouds and winde without rain*, Prov. 29. 14. Pro. 12. 18.

Actions conversative doe consist

ſiſt in the ordering of our converſation; wherein that we may practice quietnes, obſerve theſe caveat: 1. Live peaceably: *If it be poſsible, as much as in you lyeth, live peaceably with all men*, Rom. 12. 18. 2. Converſe friendly *Shew all meekneſſe to all men*, Tit. 3. 2. 3. Avoid all occaſions of offence: *Abſtain from the very appearance of evill*, 1 Theſſ. 5. 22. 4. Finally, *Whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of a good report, if there be any vertue, if there be any praiſe, think on theſe things, and have a care to practice them*, Phil. 4. 8, 9.

CHAP.

CHAP. XIX.

Directions for passive Quietnesse in suffering wrongs: And first, against verball wrongs.

Passive quietnesse.

HAving taken notice of those direction which might fit us for *Active quietnesse*, in the quiet and peaceable demeanour of our selves towards others; we are now to be directed concerning *passive quietnes*, which consisteth in the quiet and patient suffering of wronges and injuries when they are offered unto us. Now those wrongs and injuries are of two sorts:

1. *Verball*, in words.
2. *Reall*, in deeds.

Quietnesse against verbal wrongs.

Concerning *Verball Wrongs*; It is the duty of every good Christian in patience to possesse his soule, and not to be moved to unquietnes by any reproch-

full

full or injurious words; for ſo the Apoſtle doth adviſe them to *approve themſelves as the ſervants of Chriſt, through honour and diſhonour, through evill report and good report*, 2 Cor. 6. 8. And to this end the ſame Apoſtle doth propoſe his own example, 1 Cor. 4. v. 10. where he ſaith, *We are made a gazing ſtock to the world, to Angels and to men; we are reviled, and yet we bleſſe; we are defamed, and yet we intreat.* Which example if it be not ſufficient for our preſident, the Apoſtle Peter propoſeth another example, againſt which there can be no exception; *Chriſt* (ſaith he) *hath left us an example that wee ſhould follow his ſteps, who when he was reviled reviled not again: when he ſuffered, threatned not, but committed himſelf to him who judgeth righteouſly.* 1 Pet. 2. 21, 23.

Now whereas *Verball wrongs* are offered two maner of waies, 1. by *contumelious* and reproch-full 1. Againſt contumelies

full ſpeeches; 2. by *ſlanders* and infamous report; we will take notice of both of theſe ſorts ſeverally, & of the remedies to be applied unto each of them, that we may live quietly. And firſt as concerning *Contumelies*. I cannot deny, but that unto a *Naturall* man, reproaches, mocks, taunts, reviling, & reprochful ſpeeches are ſore diſquieters: *They are words which do prick like a ſharp ſword*, and do provoke the patience of many. But what then? *Grace* ſhould overſway *Nature*: and we have worthy preſidents, not onely in thoſe who had received the light of grace, but alſo in them who had onely the light of nature, to this purpoſe. In the former kinde, we have example in *Moſes*, who albeit he was often provoked, yet for his patience againſt thoſe provocations, obtained the name of *the meekeſt man upon earth*. The like example wee have in *David*, when

Num. 12. 3.

when railing *Shimei* had with theſe bitter and reproachfull termes railed on him. *Come out thou bloody man, come out thou man of Belial*, did *David* fret and fume? did he diſquiet himſelf? No, but when as he might have avenged himſelf upon that reproachfull tongue, and was to this end by ſome of his followers mightily egged on, he made no other reply but this, *Let him alone*. In the latter kind we have examples even amongſt the heathens themſelves very memorable. It is reported of *Socrates*, that he took in good part the taunts and reproofs which the Poets and Players publiſhed againſt him. It is likewiſe reported of *Ariſtippus*, that being baited by a railing tongue, he went his way as if he had not taken notice of it: and being further provoked by his inſulting enemy, who followed after him claping his hands and crying

2 Sam. 16. 7.

Seneca de Conſtant. c. 18.

Iycoſten. Apoth.

ing, *Tarry Aristippus, why dost thou hast away?* made no other reply unto him but this; *Therefore I go away, because howsoever thou hast the power of speaking, yet I have not the power of hearing.* Not much unlike was that reply of *Augustus Cæsar*, to one who by reprochful speeches had vilely abused him: *If thou canst not be master over thy tongue, yet will I be master over mine ears.* The patience of *Antigonus* in this case is admirable, who being behind a tapestry, and hearing two of his Soldiers bitterly to rail against him, softly pulled the tapestry aside, and shewed himself unto them, onely thus gently checking them: *Get somewhat further off for fear least the King heare you.* The same Prince upon a certain time over-hearing some of his Souldiers scoffing and jesting upon his deformity, was no whit disquieted, but retorted upon the scoffers this witty

Sutton. in vita Cæsaris. Augustin.

Sen. de Ira. l. 3. cap. 23.

witty quip; *I am glad* (saith he) *and conceive some hope of good luck, because I have Silenus in my Camp*; The patience of *Phillip* King of *Macedon* in this kinde is almost incredible, who when he had courteously given audience to the *Athenian* Ambassadours, and the better to gratifie them, made this proffer unto them; *Tell me if I may do any thing which may be gratefull to the Athenians*: *Demochares* (who for the liberty and petulancy of his tongue was commonly called *Parrhesiastes*) one of the *Athenian* Ambassadors undertook the answer, and said *Go hang thy self*. They that stood about *Phillip*, were highly displeased at so inhumane an answer; whom *Philip* commanded to be silent, willing them to dismis that *Thersites* safe & sound, adding this speech unto the rest of those Ambassadours: *Tell the Athenians that they are more proud that speak thus, that they that beare them*

Plutarch. de his.

them spoken without revenge. O admirable patience of a Prince, of a Conqueror, of an Heathen man! And now who art thou that dost find thy self so much disquieted at a few fooliſh words? Doth it hurt thy fleſh? doth it prejudice thy health? No ſurely, unleſſe by thine own unquietneſſe thou doſt this thy ſelf. Are they mocks and ſcoffs which do diſquiet thee? They do more hurt them than thee. Are they bitter invectives, reproaches, and railing ſpeeches which are uttered againſt thee? What wiſe man will grieve at every barking of a dog? Excellent is the direction of that divine Philoſopher *Seneca* to this purpoſe, whoſ advice I wil here recite in his own words: *Let every man, as often as he is provoked by reproachfull ſpeeches, ſay thus unto himſelf, Am I more powerfull than Philip? yet he patiently ſuffered diſgraces without revenging them.*

Sen. de Ira l. 3. c. 24.

them. Can I do more than Augustus Cæsar, who taxed the whole world? yet could he not escape the taxing of the tongue. Who am I, that no man dare offend mine ears? Many have pardoned blows, shall not I words? Let age excuse a child's, her sex a woman, liberty a stranger, familiarity a domesticke. Is this the first time he hath offended? Let us bethink how often he hath contented us. Hath he often offended in that kind? Let us endure that which we have suffered long. Was he a friend? He did that which he pretended not. Was he an enemy? He did but what he was likely to do. If he were a wise man, let us endure him: if a fool let us pardon him. What could be spoken more divinely of a meere Philosopher? What more heavenly of an Heathen? Yet becaus we have *a more sure word* for our direction in the word of God, let us there-hence fetch our best directions for quietnes against an evill

2 Pet. 1. 19.

evill tongue, in which ſacred Library we ſhal find againſt this malady a threefold remedy; 1. *A deaf ear*; 2. *a ſilent tongue*; 3. *a quiet heart*. For the firſt, we have an example in *David*, who when his enemies did revile him and railed againſt him, ſhew th what he himſelfe did all this while: *I was* (ſaith he) *as a deafe man that heard not*, Pſ. 38. 12, 13. For the ſecond, we have an example in *Saul*, 1 Sam. 10. 27. when being anointed King over *Iſrael ſome children of Beliall ſcoffed at him, and ſpake reproachfull ſpeeches againſt him*, the text ſpeaketh to his ſingular commendation, that *He held his peace*, as if he had taken no notice of it. For the third, the Apoſtle *Peter* telleth us, that *a meek ſpirit is in the ſight of God much ſet by*. And this caveat is often in the Book of God repeated, *Say not in thine heart, I will recompence evill for evill*.

1 Pet. 3. 4.

Pro. 20. 22.

Now

Now for the ſecond ſort of *verball* injuries, which doe conſiſt in ſcandals, ſlanders, and evil reports which are raiſed againſt us: I acknowledge likewiſe that they are ſore provokers unto unquietneſſe: and me thinks I hear the complaint of parties in this caſe traduced, to this effect: *Alas, who can be quiet being thus defamed? Evill ſuſpicions are raiſed up againſt me: matters are laid unto my charge, whereof I am as innocent as the childe but this day borne: my good name, fame, honeſty, and reputation is culled into queſtion, and can you blame me then if I am unquiet? Who can endure it? It toucheth my freehold; I had rather have my life than my good name taken from me; For a good name is better than a precious ointment: A good name is to be deſired before riches, and loving favour above ſilver and gold.* Theſe and ſuch like Apologies do the moſt part make for their unquietneſſe,

2. Againſt ſlanders.

Eccleſ. 7. 1. Prov. 22. 1.

etneſſe, when they are provoked by ſlanderous ſpeeches: and for theſe cauſes they ſuppoſe themſelves to have ſufficient warrant for their unquietneſſe. But let me reaſon the matter a little with them: Are theſe reports true which are raiſed againſt them? or are they of malice forged to deprave them? If thy be true reports they have the more cauſe to mourn, & to grieve, as ſuffring juſtly for their own impiety: But if theſe accuſations have no ſhadow of truth, but are either meer ſurmiſes, or forged cavilations, thē why ſhould it diſquiet them? I know the common reply will be this: *If I were guilty of what I am accuſed, If I were faulty in that which is laid unto my charge, it would the leſſe diſquiet me, and the leſſe grieve me.* Nay, but then thou hadſt juſt cauſe of griefe: for the Apoſtle ſaith, *Let none of you ſuffer as an evill doer, or as a buſie*

1 Pet. 4. 15, 16.

buſie body, but if any man ſuffer as a Chriſtian, (that is, without any juſt default or deſert of his own) *let him not be aſhamed, but let him glorifie God in this behalf.* Again, our bleſſed Saviour doth give this comfort in this caſe: *Bleſſed are ye when men ſhall revile you and perſecute you, & ſhall ſay all manner of evill againſt you falſely.* The leſſe guilty, the leſſe grief where there is no juſt cauſe accuſation, there all unquiet perturbation is unjuſt. *It is a Kingly thing* (ſaith a great King) *to bear evill when thou doſt well.* Lying tonges are no corasives: againſt all ſlanders, backbitings, and ſiniſter reports, *A good conſcience is a continuall feaſt.* But yet as I would not have a Chriſtian to diſquiet himſelf, ſo neither would I have him to be too ſecure in caſe of evill reports. There may be a precious antidote extracted out of this poyſon, a ſoveraign medicine out of

Mat. 5. 11.

Plutarch. in vita Alexandri.

of this malady. Let a man then thus demean himſelf in the midſt of evill reports; 1. Let him conſider all his wayes, and mark well whether he have not at one time or other given occaſion to make way unto thoſe ſiniſter conceits: *If we would avoid an evill name, we muſt* (as the proverb goeth) *avoid all things that cauſe the ſame.* 2. Let him ſuſpect himſelf, and fear the omiſſion of ſome good duties required, which by Gods juſt judgment may breed the imputation of thoſe vices with wch he is charged. *Evill reports* (ſaith our worthy *Greenham*) *muſt teach thee that although thou be not ſo evill as men would make thee, yet thou art not ſo good as thou ſhouldſt be.* 3. Let him look carefully to his future converſation: *Have your converſation honeſt among the Gentiles, that whereas they ſpeake againſt you as evill doers, they may by your good works which they ſhall beheld,*

M. *Greenham* in his Sermon of a good name.

1 Pet. 2. 12.

beholde, glorifie God. For ſo it is the will of God, that by well doing yee may put to ſilence the ignorance of fooliſh men. 1Pet.1,15.

CHAP. XX.

Directions for quietneſſe againſt reall wrongs. 1. Againſt the body. 2. Againſt the goods.

IN the next place we are to learn the practice of *Quietnes* againſt *reall wrongs* and injuries: which kinde of wrongs may be reduced into theſe two ranks. Quietneſſe againſt real wrongs.

1. Wrongs offered to our *body*.

2. Wrongs offered to our *goods*.

For the firſt of theſe; In wrongs offered to the *body*, whether by blows, ſtripes, bonds, impriſonment, or any other injury or injurious geſture offred to the body, it is the part of every good 1. In wrongs offered to the body.

Christian to study to be quiet. For so our blessed Saviour doth expressly command, *Matt.*5.39. *I say unto you, resist not evill, but whosoever shall strike thee on the right cheek, turn to him the other also.* By which phrase of speech he doth imply, that all his Disciples must withpatience put up many blows, strokes, & stripes, rather than infringe quietnesse. which precept as by his word he doth cõmand, so by his own example he doth commend it unto us, for when he was smitten before the High Priest, he smote not again; and when *Peter* drew out his sword in his defence to resist the officers which apprehended him in the garden, he spared not to give him for that fact a sharp and severe reprehension.

Matt. 5.39.

Joh. 18. 22.

Matt. 26. 51 52.

I confesse that it is a very difficult thing for flesh and blood to be quiet in such a case: and me thinks, I heare rebellious nature

Objections in this case.

nature reaſoning thus: *What? would you have me quiet being thus far provoked? He hath drawn my blood, I feel the ſmart, he hath given the firſt blow, I cannot chooſe but reply with the next: he ſhall have as good as he brought, it were a diſgrace to me to put up ſuch apparant wrong, the world would condemn me for a coward, I cannot forbear: An eye for an eye, and a tooth for a tooth.* Deut. 19. 13

But heare me, my friend, where findeſt thou that revenge allowed? Anſwered Thou haſt not learned it in Chriſts School: where doth the Book of God give way to quarrellings, fightings, and revengings? who gave thee authority to revenge thy ſelf? Doth not God himſelf tel thee, *Vengeance is mine and I will repay it?* Heb. 10. 30 But thou art provoked? What then? *Avenge not your ſelves, give place unto wrath.* Rom. 12. 19 But thou art challenged, and it is a diſgrace unto thee to refuſe a challenge: Know this, that true

grace and credit ſtandeth more in obedience to God, than in fooliſh hazarding of life or limbs for a blaſt of vain reputation among men. *But what will you have me to doe* (ſaith corrupted nature) *in ſuch a caſe? will you have me to ſtand ſtill like a block? will you have me to put up thoſe blows? that were the ready way to make me a common Aſſe, every one will be ready to ride upon my back.* Hearken unto *Seneca* his excellent counſell in this caſe: *It is the part* (ſaith he) *of a ſilly and miſerable man, to bite him that biteth him; to ſtrive againſt our equals is a matter doubtfull; againſt our ſuperiours, it is fury; againſt our inferiours, it is baſeneſſe: the diſpleaſure ſuddenly qualeth, when as the one part forbeareth to contend: hath he ſtricken thee? fly back; for in ſtriking him againe thou ſhalt give both occaſion to ſtrike often, and an excuſe for ſtriking.*

Sen. de Ira. l. 2. cap. 34.

Directions for it.

And for the better direction unto

unto *Quietneſſe* in ſuch a caſe, it will not be amiſſe to put in practice theſe rules.

1. Not to ſeem to take notice of thoſe blows or injuries which are offered unto us; according to the example of *Cato*, whom when an inconſiderate fellow had ſtricken in the *Bath*, & afterwards knowing who he was, ſubmitted himſelf unto him asking pardon for his fault *Cato* replied unto him, *I remember not that thou didſt ſtrike me.* *Seneca de Ira. lib.1. cap.32.*

2. To put it by with a ſecret reproof, rather than with a revengefull check. As it is reported of the ſame *Cato*, whiles he was pleading a cauſe in the *Senate*, *Lentulus* a factious and ſeditious fellow, and his inveterate enemy, hawking up from the depth of his ſtomack a thick and filthy ſpittle, blew it right upon *Cato* his face, *Cato* wiping his face, put off that injury with this jeſt: *Truly Lentulus, I will* *Idem ibid. l.3.c.38.*

now maintain it againſt all men, that they are deceived who ſay that thou haſt no mouth. The like is reported of *Socrates*, that he having received a box on the ear, ſaid nothing elſe but this, *That it was a great fault, that men know not when they ſhould come abroad with an helmet upon their heads.*

Idem ibid. l.3.c.11.

3. If the wrong be more grievous, then to ſeek the lawfull remedy of the Magiſtrate, for *he is the miniſter of God for thy good, and beareth the ſword to execute vengeance upon evill doers.*

Rom.13.4.

4. Referre thy ſelf unto God as the ſupream Judge, whoſe right is to revenge all wrongs, and who hath faithfully promiſed, *Vengeance is mine and I will repay it.*

Heb.10.30

2. In wrongs offered to our goods.

The latter ſort of theſe reall injuries are thoſe wrongs & injuries which are offred unto our goods; wherein likewiſe every good Chriſtian muſt be of this Chriſtian reſolution, rather to put

put up many wrongs, to ſuffer many loſſes, to ſuſtain many injuries, than to breed unquietnes *If any man* (ſaith our bleſſed Saviour) *will ſue thee at the Law, and take away thy coat, let him have thy cloke alſo*: and to this purpoſe the Apoſtle, 1 Cor. 6. 7. *This is utterly a fault among you, becauſe ye go to law one with another; why doe yee not rather take wrong? why do yee not rather ſuffer your ſelves to be defrauded?* *Strabo* reporteth of the ancient *Indians*, that they would indure any thing, rather than enter into contentions. And *Herodotus* of the *Perſians*, that they would rather depart from their own right, than ſeek to right themſelves by litigious actions.

Matt. 5. 40.

1 Cor. 6. 7.

Strabo.

Herodotus.

By how much the more lamentable are the contrary courſes ſo uſuall at this day among many who profeſſe themſelves to be Chriſtians? What unquiet ſuits, contentions, pleadings, &

The unquiet ſuits & contentions of our times.

going to law is there now adays every where for very trifles? The least losse, the smallest trespasse is ready presently to make way to an action at the law. Once it was counted ominous for a man to commence actions and follow suits: but now he is no body that haunteth not the Courts of Justice; neither is there any City, Town, or Village, almost in a Country, wherein there is not multiplicity of these contentions. When a Citizen of *Rome* made a motion to have the pleading place at *Rome* covered over with Canvase, to keep the heat of the Sun from the Pleaders & Clients heads; *Cato* that grave Censor replied; *I for my part* (quoth he) *could rather wish that all the wayes to the pleading place were over-laid with cart-ropes, and the floore before the pleading place paved with sharp flints, that the feet of them who take such pleasure in haunting the pleading place, might feel*

Cæsar Comment.

Plutarch.

feel ſo much pain in going thither, as their heads of the Sun when they are preſent there. It were to be wiſhed that *Cato's* wiſh might take place in our pleading places, that our litigious ſuitfollowers might ſmart as well in their bodies for their pains in following frivolus ſuits, as they are ſure to ſmart in their purſes before the end of their ſuits; then ſhould we have leſſe lawing and more love, fewer quarrels and more quietneſſe. *Æneas Silvius* (afterwards better known by the name of Pope *Pius*, though leſſe pious after that he undertook that name) had a pretty conceit to deterre men from going to Law one with another, by comparing *Clients to Birds, Courts to the Field, Laws to the Net, and Lawyers unto Fowlers.* Many a ſilly fowle and ſimple foole becometh a juſt prey through his own unquiet ſtirings unto theſe cunning fowlers, who throughly *Platina.*

pluck their feathers, and ſtrip them naked, before they ſuffer them to get forth of their hands Far wiſer were the *Lacedemonians*, who (as *Plutarch* reporteth) did uſually end controverſies between themſelves, and not ſuffer themſelves to be betrayed by others. It was good counſel which a grave Philoſopher gave unto the Thebanes: *If* (ſaith he) *be which harme you be weaker than your ſelves, pardon him; if more mighty, pardon your ſelves.* The Wiſeman telleth us, that *it is an honour to ceaſe from ſtrife.* And the Apoſtle taxeth this common cuſtome of going to law one with another as a ſhamefull thing, *I ſpeak it* (ſaith he) *to your ſhame:* and he goeth further, not onely imputing *ſhame*, but alſo *folly* unto thoſe who are faulty in this kind: *Is it ſo that there is not a wiſe man among you, no not one that is able to judge between brethren?* And not this

Plutarch in vit. Lycurg.

Crates.

Pro. 20. 3.

1 Cor. 6. 5.

this alone, but he wondreth at thoſe who ſhall dare to adventure upon ſuch contentious courſes: *Dare any of you having matter againſt his brother, to go to law one with another.*

The remedy, and how men may go to law one with another.

Which place of the Apoſtle is not ſo to be wreſted (nor my preſent diſcourſe miſaplied) as if all ſuits of law were ſimply condemned as unlawfull. The Scripture forbiddeth not mens going to law, but telleth them how they ſhould goe to law: lawing is not evill if it be done lawfully, which it may be done with theſe caveats.

1. It muſt not be for every trifle, or for every treſpaſſe, but in matters of weight & importance. It is a ſhame to our Law, and a diſhonor to our Lawyers, that men are ſuffered to trouble each other for trivial affairs and trifles, for recovery wherof many times, ten times, yea twenty times as much is ſpent as the cauſe

cauſe is worth. It is a ſhame to our Nation that at every Aſſizes there ſhould be ſo many trifling *Niſi prius*, whereia the damage is little or nothing.

2. Going to Law muſt be the laſt refuge. Law is a kinde of war: As therefore war is the laſt means for the attaining of the publike peace, ſo ſhould the Law be the laſt means for the attaining of private peace. All means muſt firſt be tried before we ſue the Law; and if none other means will ſerve, then this may lawfully have his courſe. It is a foul miſorder in our Land, that men are ſued when they would gladly compound; when they would willingly ſatisfie by private order, they are compelled to anſwer to the Law; yea, which is worſe, the Law which ſhould be the laſt, is not onely made the firſt means, but many time alſo a cloſe and ſecret means: It ſtealeth upon men before

before they be aware, and heapeth charge where it might be avoided.

3. Law muſt be proſecuted with mildneſſe, not with extremity: *Let your moderation be known to all men.* In ſuing bands, and recovering of dammages, a man muſt not alwaies lay upon his adverſary the extremity, but he muſt moderate it with pity: *Mercy rejoyceth againſt judgement.* And *He ſhall have judgment without mercy, which ſheweth no mercy.* It is not a ſufficient cloake to cover thy cruelty, that the Law doth affordthee this advantage: woe were it unto thee according to extremity; thou who daily pleadeſt for mercy, if thou wilt have mercy, ſhew mercy.

Phil. 4. 5.

Jam. 2. 13.

CHAP.

CHAP. XXI.

A view of the common motives to unquietneſſe; and therein firſt of the principall cauſe, the Devill; his inſtruments, and the way to withſtand him and them.

Cauſes of unquietneſs

HItherto we have ſeen the practice of *quietneſs* in the nature of it, and our diſpoſition unto it: Now it remaineth that we take notice of thoſe ſpeciall lets and hindrances which moſt commonly do keep men from this quiet practice. And theſe (for methods ſakes) we may reduce into two ſorts.

1. The *Principall cauſe.*
2. The *Inſtrumentall cauſe.*

The principall cauſe the devill. Matt. 13. 25 28.

The *principall cauſe*, or rather *cauſer* of unquietneſs, is the *Devill*, that ſame enemy of mankinde, that ἀνθρωπος ἀνθρωπῳ, *that envious man, who ſoweth tares of enmity*

enmity and diſcord in the hearts of men: and the names which are in Gods Book given unto him, do intimate no leſſe; for he is called *Beelzebub*, which ſignifieth *A maſter of flies*, becauſe as flies are buſie buzzing about mens ears, ſo is he buſie in buzzing unquietneſſe into mens minds. He is called *Satan*, becauſe he is the *Accuſer* of men, accuſing them to God, to men, and to themſelves. He is called, *The Tempter*, becauſe he doth tempt and egge on one man againſt another. He is called, *The great red Dragon*, becauſe he is full of wrath, and ſpitteth the poyſon of it upon thoſe who yeeld unto his unquiet motions. Neither is it marvel if this unquiet *Devill* be ſo buſie in ſeeking to diſquiet men, ſeeing that he was not quiet in heaven, but *loſt his firſt eſtate, and left his firſt habitation*: and ſince the time that himſelf fell from heaven, he rageth

Mat. 12 24.

Job 1. 6.

Rev. 11. 10.

Mat. 4 2.

Rev. 12. 10

Jude 6.
Luke 10. 18

rageth and rangeth up & down here on earth *like a roaring Lion seeking whom he may devoure.* He is the grand Make-bate and master of mis-rule in the world: he it is who throweth a bone of variance between the Husband & the Wife, as he did between *Jacob* and *Rachel*; between father and sonne, as he did between *David* and *Absalom*; between brother and brother, as he did between *Joseph* and his *brethren*; between friend and friend, as he did between *Ioab* and *Abner*; between neighbour and neighbour, as he did between *Abraham* and *Abimelech*. In a word, he is that *Davus* which disturbs all things, making the Nations drunken with the cup of impatience and unquietnesse.

1 Pet. 5. 8.

Gen. 30. 1.

2 Sam. 15.

Gen. 37.

2 Sam. 3.

Gen. 20.

The devils Imps to move unquietnesse. Luk. 11. 24, 25.

When this unclean spirit hath found out a booty fit for his purpose, *He taketh unto himself, these seven hellish spirits,* to stir him up to unquietnesse.

1. *Orga-*

1. *Orgalites*, or *teaſty ſnuffe*, which upon every light occaſion provoketh and ſtirreth up ſtrife.

2. *Eris*, or *quarrell-picker*, which whetteth the tongue with chiding and brawling, *hiding the poyſon of Aſpes under the lips thereof.* Pſal. 140. 3.

3. *Zelotipia*, or *ſuſpicious ſurmiſer*, which is prone to ſuſſpect unquietneſs, and to take all things in the evill part.

4. *Pſithryaſtes*, or *tale-bearer*, which doth whiſper abroad ſecret, and ſtirre up contention between brethren.

5. *Polypragmoſyne*, *buſie buſineſſe*, which ſhall incumber the minde with much buſineſſe, and ſo entangle it wih a multiplicity of unquietneſſe.

6. *Pycrotes*, or *long remembrancer*, which maketh him to engrave wrongs and injuries in marble, never to be forgotten.

7. *Alecto*, or *Malecontent* which

which maketh him factious and furious in all his doings. Now when a man hath al theſe ſeven helliſh ſpirits within him, (as it fareth with an unquiet man) *they enter in and dwell there*; and that man is (as it were) a little hell, at leaſt wiſe, ſet on fire of hell. And then as Satan ſometimes dealt with the *poſſeſſed childe*, ſo doth he play his part with ſuch a man: *He taketh him, and teareth him, and maketh him to foame and to pine away*: yea he maketh all unquiet perſons to keep revell quoile, like the two Gergaſens, which were *ſo fierce that no man might converſe with them, or live peaceably by them.*

Mat. 12. 45.
Jam. 3. 6.
Mat. 9. 18.
Mat. 8. 28.

Remedies againſt it. Pſal. 120. 5. 6.

Conſider this al ye that dwel in *Meſech*, and lurk in the tents of *Kedar*, enemies unto peace. An evil ſpirit doth follow you, an helliſh fury doth haunt you, the Devill intendeth a miſchief towards you, and by this means he effecteth it in you. O then, what

what mean you? will you ſuffer Satan thus to lead you, to poſſeſſe you, and to tyrannize over you? pity your own ſouls, take compaſſion upon your ſelves, labour to come out of the paw of this ramping Lyon, have nothing to doe with him: *Reſiſt him and he will flee from you*, bid him avaunt Satan, ſtudy to be quiet. Jam. 4. 7.

CHAP. XXII.

Inward motives to unquietnes, and herein firſt of Anger, Malice, and Envy.

FRom the *Principall* cauſe or cauſer of unquietneſſe, let us in the next place proceed to take a view of thoſe inſtrumentall cauſes or advantages which Satan maketh uſe of in us to unquietneſſe. The which for methods ſake may be ranked into theſe two claſſes. Inſtrumentall cauſes of unquietneſſe.

1. *In-*

1. *Inward* Motives.
2. *Outward* Motives.

Inward motives to unquietneſs

Wee will begin with the inward motives, that we may ſtrike at the root of this ſin, and trace it to the very form. That which S. *James* ſpeaketh of ſin in generall: *Every man is tempted when he is drawn away by his own concupiſcence*, may be particularly verified of this ſinne of unquietneſſe; according as the ſame Apoſtle doth inſinuate in another place: *From whence are wars and contentions among you? are they not hence? even from your luſts, which fight in your members.* So that we ſee the inward motives to unquietneſſe are our luſts: which S. *John* doth diſtribute into a threefold rank, 1. *Joh.* 2. 6. *The luſts of the fleſh, the luſts of the eyes, and the pride of life.* We may thus ſubdivide them, and aſſigne unto each of them theſe their proper parcels.

Jam. 1. 14.

Jam. 5. 1.

1 Joh. 2. 6.

The *Luſts* of the *Fleſh* contain

tain under them:

1. Anger.
2. Vanitie.
3. Envy.

The *Luſts* of the *Eyes* contain under them,

1. Covetouſneſſe.
2. Curioſitie.
3. Jealouſie.

The *Pride* of *Life* containeth under it,

1. *Vain-glory.*
2. *Hypocriſies.*
3. *Singularity.*

First, I will begin with thoſe turbulent *luſts* & paſſions within our fleſh, which do diſturbe *Quietneſſe*; wherein *Anger* muſt have the firſt place: A *luſt* of the *fleſh*, as appeareth, *Galat.* 5.19. And a ſtirring luſt unto unquietneſſe, as appeareth, *Prov.* 15.18 *An angry man ſtirreth up ſtrife.* And again, *Prov.* 26. 21. *As the coale maketh burning coals, and the wood a fire, ſo is an angry man apt to kindle ſtrife.* It was *anger* which

1. Anger a great diſquieter.

Gal. 5.19.

Prō. 15. 18. Pro. 26. 21.

Gen. 4. 5. which made *Cain* so unquiet with his brother: *Anger* brought *Saul* so out of quiet with his son *Anger* which disquieted *Jonah* even to the death. And what is the cause of most mens unquietnesse in these our dayes, especially of domestical unquietnes, but *anger?* aske we the reason when we meet with such unquiet persons; what mean you thus to disquiet your self? what moveth you to this unquietnesse? their answer commonly will be this, *I am anger.*

1 Sa. 20. 30. Jonah 4. 9.

But let me reason a little with thee (O thou unquiet person) as the Lord did with *Jonah*, when he was in his angry fit: *Dost thou well to be angry?* If thou reply with *Jonah*, *I do well to be angry*: for I have just cause, I am highly provoked, I cannot for bear, let that saying of the Apostle meet with thine angry passion: *The wrath of man doth not accomplish the righteousnes of God.* Anger is a thing

Anticipation of objections about it. Jonah 4. 8.

Jam. 1. 20.

thing unbeſeeming him that is a Chriſtian. If that be not enough to aſſwage thine angry ſtomack, know this, that *anger reſteth in the boſome of fools*: if that be not enough to daunt thee, hear what Chriſt ſaith: *Whoſoever is angry without a cauſe ſhal be in danger of judgment*. If yet thou reply with *Job*, *Am I a Whale or a ſtock or a ſtone, that I ſhould bear this wrong? fleſh and blood cannot endure it, the occaſion offered would even move a ſtone*. Let me entreat thee to remember what thou art, at leaſt wiſe, what thou wouldeſt ſeem to be, a Chriſtian; let *grace* then over-rule *nature*, and *pietie* over-maſter *paſſion*. *Be ſlow to wrath*: *Be not overcome of evill but overcome evill with goodneſſe*. The very heathen men have abhorred *anger*, and ſought by all means to expell it from them: *Piſiſtratus* a Tyrant in Athens, when a certain drunken man had ſpoken many things againſt him,

Eccl. 7.10.

Mat. 5.22.

Job 7. 12.

Iam. 1.19. Rom. 12.21

him, & there wanted not ſome about him, as bellows to blow up his impatience, took all things patiently, and anſwered thoſe who provoked him, after this maner: *That he was not more angry with him, than if one blindfold ſhould haue run upon him.* A yong childe brought up with *Plato* returned home to his fathers houſe, and hearing his father to chide and exclaim furiouſly in his anger, uſed theſe ſpeeches unto his father, *I have never ſeen the like with Plato.* Memorable is the patience of that ſame *Plato* and his ſtriving againſt anger. His ſervant had committed a fault, for the which *Plato* was about to puniſh him with the whip, but perceiving himſelf to encline ſomewhat herein unto choler, he withdrew his hands which were ready to ſtrike, and ſtood like unto him who was like to be ſtricken: *Sperſippus* his friend commeth in by chance, and

Sen. de Ira. l. 3. c. 11.
Idem ibid. l. 2. c. 22.
Sen. de Ira l. 3. c. 12.

and finding him in this mutenes demanded of him what he did? *Plato* replyeth, *I chaſtise a man that is angry*. Shall Ethnicks thus ſtrive againſt anger, and ſhal not Chriſtians much more? Excellent is the meditation which the moſt divine of all the Heathen Philoſophers doth preſcribe unto thoſe who are ſubject to this paſſion of Anger: *Is it a childe which doth offend us? Beare with his age, he knoweth not that he doth offend. Is it a man? What man is there free from frailties? what thing more man-like than to paſſe by an offence? Is ſhe a woman? Beare with her ſex: Anger is a paſsion moſt effeminate. Is it a dumb beaſt, or a ſtone, or ſuch like? thou art like unto it, if thou be angry at it. Is it ſickneſſe and calamity? It will paſſe more lightly, if we ſuffer it patiently. Is it God againſt whom thou art angry? Thou loſeſt as much time in murmuring at him, as when thou prayeſt him to* *Sen. de Ira. lib. 2. c. 30.*

be angry against thy neighbour. Is it a good man who doth thee injury? Believe it not, It is an evill man? Wonder not. Another man shall punish that wrong which he offereth thee; and he himself in doing evill, is punished by himself.

Remedies against anger.

The same Author in his threefold Book of *Anger* doth propose unto us twenty rules or remedies how to put away anger: We will abridge them, and take notice of the most principall & especial among them. To put by anger, let us then consider with our selves, 1. The foolishnesse, deformity, and unseemlines of Anger: There is no passion more deformed than this, which spoileth the fairest face in the world, and maketh those eyes dreadfull which before were peaceable. All seemlinesse abandoneth those that are angry: And therfore (saith *Sextius*) *Some that have been angry, have profited themselves by looking into a look-*

Sext. de Ira. lib. 2. c. 36.

a looking-glaſs, for they were troubled in beholding ſo great a change in themſelves, in that they knew not themſelves at that time. 2. Conſider the danger of anger: It is dangerus to the body, but much more dangerous to the ſoul. To the body it is dangerous, becauſe it infecteth it with a furious madneſſe, and driveth it into millions of perils. To the ſoul it is dangerous, becauſe it is ſo great a diſquieter of the minde, & maketh it liable to the wrath of God. 3. Conſider that all things do happen by Gods providence, that we do much more often provoke God to wrath, than we are or can be provoked and that God of his great goodneſs doth forgive us much more than it is poſſible for us to forgive others. 4. Meditate upon our own fraities and infirmities, even in the ſame kinde for which we are diſpleaſed with others. It is a golden ſaying to

Seneca de Ira.l.3.c.12

suppresse choler, which *Seneca* doth commend unto us: *This for which I am displeased, either I have done it my self, or I might have done it.* 5. Put it off by delayes, according to that counsell which *Athenodorus* gave unto the Emperour *Augustus*, or that which Saint *Ambrose* did since give unto *Theodosius*: the one whereof counselled the former to repeat over al the letters of the Alphabet, the other advised the latter to say over the *Lords Prayer*, when they felt themselves to enter into choler. 6. Depart out of those places where they are with whom we are angry, or where wee may move anger unto others: As it is reported of the same *Augustus Cæsar*, that being railed upon by his enemies, he went his way from the place where they were left their words should provoke him unto wrath. 7. Prevent all occasions which might provoke

Plutarch, Apoth.

Ambros. ad Theodos.

Sueton in vita Cæsar August.

provoke wrath, as *Callias* and *Cotis*, becauſe they would not be ſtirred up to anger, burned their enemies letters before they were read: The like did *Pompey* to the letters of *Sertorious*, & *Cæſar* unto *Pompey* his letters.

Sir *Martin Cognets* politick diſcourſe.

The ſecond *luſt* of the *fleſh* tending to unquietneſſe, is *Malice*: It differeth from *anger*, as the *habit* from a *paſſion*. *Valerius Maximus* doth thus diſtinguiſh them: *Anger* (ſaith he) *at the ſetting forth is the quicker, malice in continuance is the longer.* And learned *Auguſtine* to the ſame purpoſe: *Anger when it is of long continuance, proveth malice: Anger doth diſturbe, malice doth deſtroy: Anger is a moat, malice is beam.* Therefore if *anger* be a diſquieter, much more is *malice* a provoker to unquietnes. Hence is it that the Apoſtle taxing the contentious cariage & unquiet diſpoſition of ſuch as are given up to *reprobate ſenſe*, *Rom.* 1.29.

2. Malice a great diſquieter.

Val. Max. lib.9.c.3.

setteth this downe as a prime cause of it. *They were filled with madnesse.* And the Apostle Saint *Iames* imputeth the original of all *filthinesse* (and so by consequence of unquietnesse) unto a *superfluity of maliciousnes.* It was *malice* that caused *Samballat* and *Tobiah* to disquiet the Jewish builders. It was *malice* which caused the *Scribes* and *Pharisees* so to hunt after the life of our Saviour Christ. It was *Malice* which commenced among the Corinthians so many frivolous quarrels. And what is the cause in these our dayes, why there is so much uncivil civill disquietnes, such heart-burning among neighbours such crossings and oppositions between parties, such clamors & callings before Justices, such suing and seeking to vex one another for trifles? Is it not *Malice*? I appeale to the conscience, whatsoever outwardly may seem the pretence:

Iam. 1. 21.

Neh. 2. 10.

Mar. 27. 18.

1 Cor. 6. 6.

If

If mens hearts were not bigger than their ſuits, not the one half of theſe quarrels and contentions would be ſet abroach, which now are ſo riſe and common in the world.

But O thou, whoſoever thou art, whom *malice* doth thus whet on unto unquietneſſe, knoweſt thou how much thou offendeſt God, how much thou doſt endanger thine own ſoule? Although thou carieſt the name of a Chriſtian, yet thou art indeed a profeſſed Atheiſt, a man of no Religion; for *He that hateth his brother, is in darkneſſe, and knoweth not whether he goeth, becauſe darkneſs doth blind his eyes*, 1 *Iob.* 2. 11. Take this to thy terrour, Thou art a murtherer; *He that hateth his brother is a man-ſlayer*, 1 *Iob.* 3. 15. Nay more, *Thou art of thy father the devill*, *Iob.* 8. 44. and whileſt thou continueſt in this caſe, thou art a very firebrand of hel and of damnation.

Remedies againſt it.

If therefore thou haſt any ſpark of grace, if any regard unto thine own ſoul, if any love of heaven, or fear of hel, *Lay aſide all filthineſſe, and ſuperfluity of malicioufneſſe.* *Put away all malicioufneſſe, and guile, and diſſimulation, and evill ſpeaking: And put on the bowels of mercy, kindnes, meeknes long ſuffering, & above all things put on love.* The third and laſt of the *luſts* of the *fleſh* which do ſtir up unquietneſs, is *Envy*; concerning which the Wiſeman ſaith, *Envy is rottennes to the bones*, Pro. 14. 15. And patient *Job*, *Anger killeth the fooliſh, and envy ſlayeth the ideot*, Job 5. 2. Therefore *Envies* portraiture in old time was painted thus; *A withered body feeding upon it ſelf, having a pale face without blood, a leane body without juice, ſquint eyes, black teeth, an heart full of gall, a tongue tipt with poiſon, never laughing but when others weep, never ſleeping but ever muſing upon miſcheife.*

Jam. 2. 21. 1 Pet 2. 1. Coloſſ 3. 12 13, 14.

3. Envy is a great diſquieter.

Ovid. Metamorp. l. 2.

The

The right emblem of unquietnes. It was *envy* which wrought that unquietneſſe between *Joſeph* and his brethren; *Envy* wrought all that unquietneſſe between *David* and *Saul*; it was *Envy* which wrought *Daniel* ſo much unquietneſs among the *Medes* and *Perſians*. And what is it but *Envy* which breedeth moſt of our factions in Societies, oppoſition in ſectaries, emulation in equals, and moleſtation to Superiours? *Envy* findeth out an oſtraciſme to diſquiet Worthies, a ſtratageme to enſnare mens betters, & a ſchiſm to rent the peace of others. How many are there in the world, who diſquiet themſelves at others quietnes? How many pick an hole in other mens coats, & draw them into troubles, becauſe they envy their wealth, their wit, or their worth? And who ſeeth not what an unquiet ſtickler *Envy* is in moſt ſuits, de-

Gen. 37. 4. 1 Sam. 18. 8.

Dan. 6. 4.

bates, contentions, and emulations, which are on foot in this our Age?

Remedy against it.

But what a wretched thing is it to be envious? *Where envying and strife is, there is sedition & all manner of evill works, Jam.* 3. 14. *Aug. in Psal.* 139. *Envy* (saith Saint *Augustine*) *is vitium diabolicum, a devillish vice,* or a vice proper to the Devill; for it is his envy which maketh him so greedily to thirst after mens perdition. Envy is worse than any other poison, for other poison is hurtfull to him that receiveth it, this to him that hath it. Why shouldest thou disquiet thy self at another mans happines? Is not this to oppose thy self against Gods providence? Why shouldest thou disquiet others for that which is their? Is not this malicious peevishnesse? *Matt.* 20. 15 *Must thine eye be evil because God is good & gracious?* There is nothing more beseeming Christianity, than charity: By this

this (ſaith our Saviour) *ſhall men know that ye are my Diſciples, if yee love one another.* There is nothing more repugnant unto *Charity* than *Envy*, for *Love envieth not.* Therefore beware of *Envy*, if wee would practice *Quietneſſe.*

Joh. 13 35

1 Cor. 13. 4

CHAP. XXIII.

The luſts of the eyes provoking unquietneſſe: as 1. Covetouſnes: 2. Curioſity: 3. Jealouſie.

IN the next place we are to take a view of another ſort of *Luſts*, which do ſtir up unquietneſs, and they are the *luſts* of the *eyes:* in the which kinde (obſerving our former diſtribution) we may comprehend,

Luſts of the eyes which ſtir up unquietneſſe.

1. *Covetouſneſſe.*
2. *Curioſity.*
3. *Iealouſie.*

And firſt for the firſt; *Covetouſneſſe* is a *luſt* of the *eyes* unmeaſurably

1. Covetousness is a great disquieter.

measurably longing after worldly wealth: *The Covetous mans eye is never satisfied with seeing*, *Eccles.* 1.8. And being not satisfied with seeing, it can never be quiet from wrangling; for *Covetousnesse* (as the Apostle speaketh) *is the root of all evill*, 1 *Tim.* 6.10. and as it is the root of all evill, so especially of this evill, as it followeth in the end of that verse, *They that covet, pierce themselves through with many sorrows*. *Coveteousnes* bringeth man out of quiet with *God*, with his *Neighbor*, and with *himself*; 1. With *God*, for a *covetous* man is angry with God, distrusteth his providence, shaketh off his allegeance, & is in a manner at plain defiance with God, devoting himself to the service of *Mammon*, making *the wedge of gold* his confidence, and committing grosse *Idolatry*, as it is *Ephes.* 5.9. 2. With his *Neighbour*, for covetousnesse maketh men

Luk. 16.13. Job 31.24.

men litigious and very troubleſome unto their *Neighbours: Covetous men covet fields, & take them by violence, and houſes, and take them away: They oppreſſe a man and his houſe, even a man and his heritage*, Mich. 2. 2. *The covetous man lieth in wait for blood, and hunteth his brother with a net*, Mich. 7. 2. Yea he is ſo unquiet towards him, that he will *pluck off his skin and his fleſh from the bone, and chop him in pieces, as for the pot, and as fleſh to the cauldron*, Mich. 3. 2, 3. 3. *A covetous man* is never quiet with *himſelf*, for *he that followeth covetouſneſſe, troubleth his own houſe*, Prov. 15. 27. *He bringeth himſelf into many a ſnare*, 1 *Tim.* 6. 9. *He pierceth himſelf through with many ſorrows*, 1 Tim. 6. 10. His very unquiet *thoughts will not ſuffer him to ſleep*, Eccleſ. 5. 11. What wrought that unkind unquietneſs between *Lots* and *Abrahams* houſhold, but covetouſneſſe? what

what made that great unquietnes between the rich men, and
Neh. 5. 20. the Commons of Israel, but covetousnesse? What made that uproar in the City *Ephesus*, *Demetrius* and his fellow craftsmen
Act. 19. 27. rising in an Hubbub, but covetousnesse? And what doth in these dayes breed most suits, quarrels & contentions among men? doth not covetousnesse? When men are covetous bitten, it is like the biting of a mad dog it maketh them rage that they can never be quiet: every light losse will disquiet him that is covetous, every small trespasse wil make him cõmence an action, every smal flaw or shew of a title wil eg him on unto a suit. A covetous man wil not care to break the lawes of God and man to trouble his own father, to rob his own brother, to undo his own child, to vexe the fatherlesse and the widow, rather than fail of his covetous desire.

deſire. Thus *Solomon* bringeth in the covetous man reſolving upon any wickedneſſe for the obtaining of welth, *Pr.* 1. 11. 12 *Come let us lie in wait for blood, and lie privily in ambuſh for the innocent: we will ſwallow them up like the grave, and fill our houſes with the ſpoil,* And leſt we ſhould think this to be the unquietneſſe of ſome few onely, he concludeth verſe 19. *Such are the wayes of every one that is greedy of gain, he would take even away the life of the owners thereof.* As the *Wolfe* will never bee quiet among the *Lambs*, nor the *Hawk* among the *Birds*, nor the *Cormorant* among the *Fiſhes*, ſo a covetous man can never be quiet in himſelf, neither will he bee quiet with his Neighbours. Therefore thou, whoſoever thou art that loveſt Quietneſſe, *Take heed and beware of covetouſneſſe. Have thy converſation without covetouſneſſe. Hate covetouſneſſe.*

Prov. 1. 11, 12.

Ibid. ver. 19.

Luk. 12. 15. Heb. 13. 9. Prov. 28. 18.

Next

2. Curiosity a great disquieter.

Next unto *Covetousnesse* in the rank of the *lusts* of the *eyes* followeth *Curiosity*: a *lust* of the *eye* because it is bred by the *eye*, and consisteth in prying into that which no way concerneth us. It is an enemy unto *Quietnesse*, because it suffreth not the mind to be at rest. Curiosity was a main cause of that unquietnes which was among the Thessalonians: There were *some among them which walked unquietly*; *Curiose satagentes*, *busie bodies*, curiously prying into other mens busines. It was censured as the chief cause of the Emperour *Antonins* his troublesome raign, that he was full of *curiosity*, prying into other mens estates. And who seeth not that busie prying eyes have troublesome hands & unquiet hearts: *Plutarch* compareth these unto uncertain *Lamian Witches*, who whiles they staied at home, put up their eyes into a box, but put them on when they

2 Thess 3.11

Plutarch. de curios. c. 1.

they went abroad. To ſuch unquiet, curious, furious, fantaſtik ſpirits, that grave cenſure of *Solomon* may well be applyed; *The wiſe mans eyes are in his head, but the fool walketh in darkneſſe.* And again, *A fools eyes are peeping in at every window; therefore he ſhall not want ſorrow.* O then beware of buſie Curioſity, if we love peace, or would practice Quietneſſe. Eccl. 2. 14. Pro. 17. 24.

The third and laſt diſquicter among the *luſts* of the *eyes* is *jealouſie*. A luſt of the eye, becauſe the eye is an immediate inſtrument unto it, and therefore in writings both Divine and humane, he who is infected with this malady, is called *a man of a jealous eye*. And that this *jealouſie* is a great enemy to *Quietneſſe* may appear out of *Num.* 5. 14. where *jealouſie* is called *a ſpirit, ſpiritus zelotypiæ, a ſpirit of jealouſie*: And indeed it is ſuch a ſpirit as will never ſuffer thoſe whom it

3. Jealouſie a great diſquicter.

Num 5. 14.

it haunteth to be in quiet, but like that *unquiet spirit Luke* 11. 24. though *it wander up and down seeking rest, it can find none*; For why? it filleth the heart with unquiet thoughts, and raging agonies, it disquieteth the party possessed with it, filling him full of fear, of phrensie, and of rage; it maketh him suspect every motion, misconster every action, and to torment himself upon every light occasion. It disquieteth the party suspected; if guilty with a trembling conscience; if innocent, with hazard of a good name. It disquieteth those with whom they do converse, for where the rage of jealousie is, there is a continual tempest: man and wife live like dog and cat, innocents are traduced, neighbors molested every one disquieted. O beware of jealousie, thou who wouldest not be haunted with an hellish fury. For where this is there is no

Luk. 11. 24

no peace, no patience, no goodnes, be not therefore hasty to jealousie, give no occasion, grieve not without occasion, be not prone unto suspition, if thou love thine own, or thy neighbours quietneſſe.

CHAP. XXIV.

The Pride of life suppreſſing quietneſſe: As 1. Pride: 2. Singularity: 3. Hypocriſie.

NExt unto the *lusts* of the *eyes* which do provoke men to unquietneſſe, we are to take notice of the third sort of *lust*, which Saint *John* called by the name of the *Pride of life*, and we following our former distribution, may rank them in this threefold order.

The third sort of lusts provoking unquietneſſe.

1. *Pride.*
2. *Singularity.*
3. *Hypocriſie.*

For the first of these three, *Pride* or vain glory: it is well known what a great *Make-bate* and

1. Pride or vain glory

& mover unto unquietneſs it is; *Onely by Pride* (ſaith *Solomon*) *commeth contention*, *Prov.* 15. 10. thereby plainly ſhewing that if there were none other inſtigator to quietnes than Pride, this alone were ſufficient to raiſe up mountains of unquietneſſe; hence is that Philip. 2. 3. *Pride and contention are yoked together as twins*; and 2 Tim. 3. 2. 3. *Men ſhall be in the laſt dayes lovers of themſelves*, &c. and then it followeth, that becauſe of this, *they ſhall prove fierce, treacherous, and heady*. It was *Pride* which made *Lamech* out of quiet, Gen. 4. 14. It was *Pride* which wrought *Hamans* unquietneſſe, Heſt. 5. 13. It was *Pride* which brought *Rehoboam* into ſo many troubles, 1 King. 12. 14. It is *Pride* which maketh men now a daies ſo prone to offer wrongs, and ſo unwilling to put up wrongs. *Pride* maketh men ſtout in their converſation, contentions in pro-

provocation, injurious in action, full of moleſtation, and far from pacification. O then take heed and beware of *Pride*; *Yee proud perſons deal not ſo fooliſhly, lift not up your horn on high, ſpeak not with a ſtiffe neck. A proud man is an abomination to the Lord, though hand joyn in hand he ſhall not be innocent.*

Singularity is another ſpice of *Pride*; A ſpirituall pride; when men have a ſingular good opinion of themſelves, & contemn others out of a proud ſelf-conceit of their own ſufficiency. Such *Singularitanes* there were among the *Corinthians*, who ſtanding upon their own proud conceit, contemned others, and did much diſturbe the Church of *Corinth*. Such diſturbers were crept in among the *Galatians*, much diſquieting the peace of that church with preſumptuous poſitions, & diſtracted factions. And ſuch there are and wil ſtill be,

1. Singularity

1 Cor. 11. 22

Gal. 1. 7.

be, who being ſingular in their own conceit, diſquiet both Church and Common-weale with their peeviſh and obſtinate reſolutions. *There is a generation* (ſaith the ſon of *Jaketh*) *that are* Prov. 30. 12. *pure in their own eyes, and yet are not waſhed from their filthineſſe,* Prov. 30. 13. what followeth in the next verſe ſave one? *There is a generation whoſe teeth are like ſwords, & their jaw teeth as knives,* Beware good Chriſtian of *Singularity*, which maketh men ſo contemptuous unto others, and ſo ſtoicall within themſelves, both ways enemies unto Quietneſſe. *He that is wiſe in his* Gal. 5. 26. *own eyes, there is more hope of a fool than of him.* Strive againſt ſupercilious *ſingularity*, and (following the rule of the Apoſtle) Philip. 2. 3. *Be not deſirous of vain glory; let nothing be done through ſtrife, but in lowlineſſe of mind, let every one eſteeme another better then himſelf.*

Next

Next unto Singularity, we may here rank Hypocriſie, a very branch of Pride, for every Hypocrite is proud, *Jerem.* 8.8. And Hypocriſie is one of the greateſt enemies unto peace and quietneſſe, for every *Hypocrite is a worker of deceit*, 2 *Cor.* 11.15. The Hypocrite albeit he hath a *flattering tongue*, yet hath hee a deceitfull *heart*, *Pſal.* 12.2. What unquietnes did *Abſaloms* hypocriſie effect in the Commonwealth of *Iſrael*? what unquietnes was effected in the Church of *Philadelphia* by the hypocriticall Jews? what contentions aroſe in the Church of *Philippi* through hypocrites? It is the proper mark of hypocrites (as the Apoſtle *Peter* noteth) *with fair words to make merchandiſe of Gods people: Hypocriſie* breaketh peace with God; for the *hope of an hypocrite ſhall periſh.* It breaketh peace with themſelves, *for there is no peace to the wicked, Iſa.* 49. It

3 Hypocriſie

Jer. 8.8.

2 Cor. 11. 15.

Pſal. 12.2.

2 Sam. 15.

Rev. 3.9.

Phil. 1.5.

2 Pet. 2.3.

Job 27.8.

Iſa. 49 ult.

49. It hindreth the peace of others, for it *provoketh the wrath of God upon a people*, Job 39. 13. Therefore beware of *Hypocrisie*, if thou wouldest study to be Quiet.

CHAP. XXV.

Outward means of unquietnesse, and therein, first, of Practicall means: as, Of wantonnesse: 2. Of Idlenesse; 3. Of Busie businesse.

Outward means of unquietnes.

HItherto we have seen the *inward motives of unquietnesse*, now we are to take notice of those *outward means* whereby *Quietnesse* is much intringed, and unquietnesse many times effected; which (for methods sake) we may distinguish into

1. *Practicall* means.
2. *Personall* means.

This latter again we subdivide

vide into theſe three parts:

1. *Wantonneſſe.*
2. *Idleneſſe.*
3. *Buſie buſineſſe.*

And to beginne with the firſt of theſe. By *Wantonneſſe* I intimate all voluptuous cauſes giving occaſion of unquietneſſe, whether it bee in *look* and *geſture*, or in *word* and *communication*, or in *work* and *action*; for every one of theſe do break the peace of *Quietneſſe*. 1. Wantonneſſe

1. *Wanton looks* and *geſtures* are unquiet Brokers, as may appear by *Joſephs Miſtreſſe*, Gen. 39. By *Jezabels* paintings, 2 King. 9. By *Sions* Gallants, *Iſay* 3. 11. By *Solomons* Curtezan, *Pro.* 7. And by daily experience; for (as one worthily obſerveth) *In a proud look is a cloud of ſtrife, and in a wanton gate is a gappe to diſlike.* In look & geſture.

2. *Wanton words* and *ſpeeches* are no ſmal proctors unto *unquietnes*, as we ſee in *Rachel Iacobs* In words & ſpeeches.

wife, *Gen.* 30. 1,2. In *Peninnah Helkanah* his wife, 1 *Sam.* 1. in *Michol Davids* wife, 2 *Sam.* 6. *Death and Life* (saith *Solomon*) *are in the power of the tongue*, Prov. 18. 21. And in another place, *Grievous words stirre up anger*, Prov. 15. 2. *The tongue* (as *Petrach* testifieth) *is the mightiest bellows to blow unquietnesse; evill words* (saith he) *breed prophanenes, nice words suspition, quipping words discontentednes.* Therefore beware of wanton speech if thou loveſt *Quietnesse.*

In works & deedsas

3. *Wanton works work much unquietnesse*, as may appear by theſe inſtances: 1. *Chambring* and *wantonnesse*, *whoredome* and *adultery* the Chamberlaines to wantonneſs, are factious factors for unquietneſs, witneſs *Davids* adultery with *Bathsheba*, *Ammons* inceſt with his ſiſter *Tamar*, and the rape of the men of *Gibea*; who ſo committeth *adultery* (ſaith *Salomon*) *diſquieteth*

Adultery.

2 Sam. 11. 13
2 Sam. 13.
Judg. 19.
Prov. 6. 32, 33, 34, 35.

eth his own ſoule, a wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away. So likewiſe gluttony and drunkenneſs are deadly enemies unto Quietneſs, for ſo *Who hath woe? who hath ſorrow? who hath quarrels? who hath wounds without a cauſe? even he that tarrieth long at the wine*: and the reaſon of it is ſhewed in another place: *Wine is a mocker, and ſtrong drink is raging*: and therefore *Salomon* giveth this caveat againſt it, *Be not among wine-bibbers, nor among riotous eaters, for this wil cloath a man with rags*, Pro. 23. 20, 21. So likewiſe are *plays* and *ſports* bitter enemies unto *Quietneſſe*; witneſs that of *Ioab* and *Abner* and their companies, 2 *Sam.* 2. 14. Their ſport began in jeſt, but ended in earneſt, for *they caught* (ſaith the Text) *every one his fellow by the head, and thruſt their ſwords into each others ſides*. Witneſſe the daily experience among gameſters

Gluttony and drunkenneſſe. Pro. 23. 29.

Pro. 20. 1.

Gaming & paſtime.

sters in these our daies, wherein whole vollies of quarrels and contentions are daily barded; especially in games of glory or gain; the loser being disquieted for his losse, the winner hated for his gain, and many times play turneth from sport to spite from wit to words, from words to blows; Therefore in the *Pandects* there was an especiall Act against Gamesters as unquiet persons. And *Cyprian* hath a pithy saying to this purpose. *He that loveth his own profit, let him abstain from play, he who loveth his own quietnesse, let him take heed of sports.*

Digest. l. 12 tit. 5.

Cyprian de Alea.

2. Idleness.

The next outward means which hindereth quietnesse, is *Idlenesse*, the which is a notorious breeder of unquietnesse. For so Pro. 10. 26. *The idle person is as vineger to the teeth, and as smoake unto the eyes:* vineger will fret the teeth, and smoake will distemper the eyes, so doth an idle person

perſon the State in which he liveth, Matt. 25. 26. *The ſlothfull man is called the evill man*: Now an evill man cannot bee but an unquiet man, for there is *no peace to the wicked*, Iſa. 46. 22. The *idle body* and *idle brain* (ſaith a worthy Writer of our own) *is the Devils ſhop, in which the Devil hath a forge of unquiet motions, upon which he is alwayes hammering*, when a man is moſt idle, then the Devill is leaſt idle, but moſt buſie in alluring him to unquiet thoughts. It is the Embleme of a provident man, *Nunquam minus ſolus quam cum ſolus*: Never leſſe idle then when idle, for his thoughts are hammering ſtill upon unquietneſſe. When *Nero* was idle and did not imploy himſelf in any worthy action, he ſet the city *Rome on fire*, and and fed his eyes with the flame thereof: ſo when men are idle and imploy not themſelves in a lawful calling, they wil be ready

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to set on fire the minds of those that are about them, that they may feed themselves with the sparkes of their contention. This was verified in the Thessalonians, *We hear* (saith the Apostle) *that there are some among you which work not at all, and yet are over-busie, living disorderly.* 2 *Thes.* 3. 11. And this wee may see by lamentable experience in these daies wherein we live: who are more contentious? who more common make-bates? who greater enemies to *Quietnesse* than our idle unthrifts, lazy loiterers, & drousie sluggards which sort of people (if these my words shall happen to sound in any of their ears) *I exhort and admonish* (in the Apostles words) *that they labour with their hands, and do their businesse*, and study to be quiet.

1 Thess. 4. 11

3. Busie businesse.

The next external means of hindering quietnesse is of a contrary nature unto idlenesse, namely,

namely a too much troubling our ſelves with *buſineſs*. And this is of two ſorts.

1. Of ſuch *buſines* as doth no waves concern us, which the Apoſtle taxeth as a principal cauſ of unquietneſs among the *Theſſalonians* above mentioned, that there were among them ſome περιεργαζομένους, *Buſie bodies*, intermedlers, not following their own buſines, but ſowers of debate and contention among others. 2 Theſ. 11.

The ſecond is of ſuch buſines wherewith men *overcloy* themſelves, and pull it unneceſſarily upon themſelves, as our *Saviour* blamed *Martha* becauſe *ſhe was troubled and encombred about many things*. And ſurely there is no greater enemy unto quietneſſe then this overgreedy buſying of our ſelves in unneceſſary buſines, and undertaking more employments then are expedient for us. For they who gape thus Luke 10. 2.

greedily after riches, *fall into tentations and ſnares, and many fooliſh and noiſome luſts*, 1 *Tim.* 6.9. *He that maketh haſt to be rich ſhall not be innocent*, Pro. 28.20,21. Fulneſs of buſineſſes filleth the head with much unquietneſs: let our deſires therefore be moderate, our labours temperate, and our mindes content: ſo ſhall we be able to carry a more even ſaile, and have a more quiet paſſage through the unquiet ſea of this troubleſome world.

CHAP. XXVI.

Perſonall diſturbers of Quietneſſe: as 1. *The Taleabearer*; 2. *The flatterer*; 3. *The buſie plotter*: 4. *The Intermedler*; 5. *The wrangling Lawyer.*

Perſonall means of unquietnes.

THe *perſonall means* which commonly do hinder *Quietneſſe*, and work much unquietneſſe

etneſſe in the world, are of divers ſorts; principally theſe.

1. The *Tale bearer*, that buſieth himſelf in raiſing tales, and carrying news, to the diſgrace & defamation of others. *Solomon* ſaith of ſuch kinde of people, that *their words are as wounds*, Pr. 26.22. And again, *They are like the piercing of a ſword*. Prov. 26.20. And again, *As without wood the fire is quenched, ſo without a tale-bearer ſtrife ceaſeth*, Prov. 12.18. Such *Makebates*, *idle Garitiers*, and tatling News-carriers, are very rife every where in the world They walk about with tales and ſlanders, as *Pedlers* with their Packs, for that very phraſe is attributed unto them, *Levit.* 19.16. and as the Apoſtle ſpeaketh) *They being idle, goe about from houſe to houſe, pratling and buſying themſelves with what is not convenient*, 1 Tim. 5.13. If then we would practice *Quietneſſe*, we muſt be no *Tale-bearers*, nor

1. The Tale-bearer.

רכיל

Tale-receivers. The one of these (as Bernard wittily obserueth) hath the Deuill in his tongue, the other hath the Deuill in his eare. Tale bearing is a notorious crime which God will not suffer to be vnpunished, Psal. 50. 20. And it is the note of a Citizen of heaven, that *He will not receiue a false report against his neighbour*, Psal. 15. 3. Therefore if we loue quietnes, let us abhor tales, and when they are brought vnto us let us sharply reprove those who would feed us with it, according to that of *Salomon*: *as the North winde driueth away rain, so doth an angry countenance the slandering tongue*, Prov. 15. 23.

Bernard de consid. lib. 2. in fine.

2. The Flatterer.

Next vnto the *Tale bearer*, we may place the *Flatterer*, as a great disquieter. *A man that flattereth his neighbour* (saith *Salomon*) *spreadeth a net for his feet*, Prov. 29. 5. *He speaketh peace to his neighbour, but warre is in his heart*, Psal. 28. 30. *His words are smoother*

ſmoother than butter, and ſofter than oyle, yet be they very ſwords, Pſ 55.21. *They are ſuch as* (ſaith the Apoſtle) *ſerve their own bellies, and with fair ſpeech deceive the hearts of the ſimple,* Ro.16.18. Therefore beware of a *Flatterer*, whoſoever thou art that loveſt quietneſſe; for, *The wounds of a lover are faithfull, but the kiſſes of an enemy are to be ſhunned,* Prov. 27.6.

3 The buſie plotter.

The next *perſonall diſturber* of *Quietneſſe* is the *Buſie Plotter*, whoſe head is a continual forge hammering new projects, thereby diſquieting both our ſelves and others. The Wiſeman doth thus deſcribe him: *A naughty perſon, a wicked man, walketh with a froward mouth, he winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers; frowardneſſe is in his heart, he deviſeth miſchief continually, he ſoweth diſcord,* Pro.6. 12,13. The Prophet *Micach* ſaith of them, that *They devi ſe*

deviseth iniquity upon their beds. And the Psalmist; *they devise deceitful matters against them that are quiet in the land,* Psal. 35.20. They who have stirring heads, and plotting pates, never love quietnesse: Take heed of them, and of that their unquiet practice.

Mich. 2.1.

4. The Intermedler.

No more do they love quietnesse, who love to have an oare in another mans boat, as our sawcy-intermedlers do, who love to be medling where they have little cause & lesse thanks. *He that passeth by and medleth with strife not belonging unto him, is like one that taketh a dog by the eares, and like a mad man that casteth firebrands,* Prov. 26. 17, 18. Therefore the caveat of *Solomon* may serve very opportunely to this purpose: *The beginning of strife is as one that letteth forth a Water-course, therefore leave off contention before it be medled with.*

Pro. 17. 14.

5. The wrangling Lawyer.

I may not here forget among the many *Make-bates* of our unquiet

quiet times, the *wrangling Lawyer* who maketh it the myſtery of his profeſſion, to nouriſh contention; being of *Demetrius* his reſolution. *Acts* 19.20. *Sirs, ye know that by this craft we get our wealth.* And it is true indeed, by craft and contention many among them get their wealth; & like the *tribe of Aſer, the fineſt of the wheat, & the moſt royall dainties* do belong unto them: But many of them in practice rather imitate the *Tribe* of *Dan*, like *a Serpent in the way, and like an Adder by the path, that biteth the horſe-heels ſo that his rider ſhall fall backward.* I envy no mans greatneſſe, nor may I condemn all of that profeſſion for ſomes unquietneſſe. There is a neceſſary uſe of Law, and thoſe who profeſſe the ſame, ought to be a ſpeciall means to preſerve quietneſſe. But of many of theſe our Lawyers eſpecially of the meaner ſort of divers of our ſpruce Aturnies and

Gen. 49 20

Verſe 17.

and upstart Leguleians, that complaint of Sir *Thomas Smith* may justly be taken up. *These busie heads, and prating pettifoggers are permitted by the just judgement of God like flies, lice, and other vermine, to disquiet them who would practise quietnes, these men* (saith he) *are hated, and feared of their neighbors, loved and aided of them who gain by process, and wax fat by the expence of others.* To these (as whelps of the same unquiet litter) may be added the cõmon *Arrant Errant Bailives* & prying Promoters, the *Beagles* of these *Nimrods*, and their *Terriers*, to hunt not the harmful *Foxes*, but the silly *lambs*: who seeth not the great unquietnes by these greedy dogs daily set abroach, their inhumane practises, and prodigious courses to infringe the publike quietnes? But leaving these unquiet monsters, who *run up and down from place to place; make a noise like a dogge, and*

Sir Thom. Smith *Rep. Angl.*

Ps. 59. 14, 15.

grudge

grudge if they be not ſatisfied; let me give this caveat to the Lawyer, That it is a reproach unto his profeſſion to blow the bellows of contentiō: he ſhould be an *Atropos* to cut off the web of controverſies between man and man, not a *Lacheſis* to draw out in length the thred of their contention: he ſhould be an *Oedipus* to untie the knots of difficult & doubtful controverſies, not a *Sphinx* to intangle it with more knots; or like *Hydra*, which for every head ſtruck off, raiſed up ſeven more; he ſhould be a *Phyſitian* to heale the unquiet maladies of the body politick, and therefore he muſt not deale like an unfaithfull *Surgeon*, who for his great gain doth poyſon the wound, that it may be the longer healing. Seek they praiſe? Labour not to pleaſe men, but ſpeak the truth. Seek they honour? The way to be honourable, is to bee conſcionable: the

the way to thrive by Clients, 'Is to use an honest and upright conscience. And to the honest Client let me give this advice: dost thou love thy peace? betray it not to Lawyers, haunt not their Courts, abstain from suits, fly contentions. And thus much briefly of the causes both internall and externall, both principall and instrumental, which provoke unto unquietnesse.

CHAP. XXVII.

Meanes to preserve Quietnesse: and therein first of the personal means 1. the Magistrate, 2. the Minister, 3. the Housholder, 4. every honest neighbour.

Means to preserve quietnesse.

NOw that I may draw to a conclusion of this discourse, as we have seen the lets of quietnes, let us take a briefe view likewise of the preservatives thereof, The means to preserve

ſerve quietneſſe are in effect the ſame which procure it; for it is a rule in *Natures* Schoole, *By what means things are gotten, by the ſame they are upholden*: yet forasmuch as theſe means are in this caſe to be conſidered with another reſpect; it will not be amiſſe to enquire ſomewhat into them, & for orders ſake thus to diſtinguiſh of them.

The means preſerving quietneſſe, are either

Perſonall,
or,
Practicall.

The *perſonall* means are either more publike, as 1. The *Magiſtrate* in the Common-Weale. 2. The *Miniſter* in the Church: or more private, as 1. The *Houſholder* in his family. 2. The *Neighbour* in the vicinity. Perſonall means.

The *practicall* means are either matters of *Equity*, 1. By upright dealing. 2. By juſt cenſuring and arbi-

arbitrating: or matters of *Piety*, as 1. An holy carriage of our selves. 2. Prayers for our selves and others.

Of both these, with their particulars, as briefly as I may with any perspicuity, rather pointing at them, then discourling of them, left this small Treatise should exceed the intended bounds, and seem too tedious to the Reader.

1 The Magistrate.

Firſt then to begin with the *Personall* preservative of quietnesse: the *Magistrate* in this kinde may justly challendge the first place; for his ordinance is from God, and the end of it is for our good, and their office is to punish offenders that are unquiet, for which cause it is our duty to pray for them, that by their means we may live a quiet and a peaceable life. And therefore we most justly abhorre and detest that frantick opinion of the *Anabaptists*, who deny the law-

lawfulneſſe of Magiſtrates; and (with the better *Iude*) we count them *wandring planets, who deſpiſe Governours, and ſpeak evill of thoſe who are in authority*. What a monſter were a Cõmon-wealth without an head? What quietneſſe, what peace, what juſtice can there be expected, where there is no Magiſtracy? *When there was no Ruler in Iſrael, every man did what ſeemed good in his own eye*. So would it be with us, if there were no Governours to over rule, no Magiſtrates to ſuppreſſe injurious courſes: who then could live quietly in his houſe, or ſleep quietly in his bed? But bleſſed be God, we are not plagued with an *Anarchy*, but are governed by a lawful and Chriſtian Magiſtracy: to whom, as we are *to yeeld obedience for conſcience ſake*, and for our own quietnes: ſo it is their duties to imploy all their labors and to uſe all their endeavours, to

Jude 8.

Judg. 17. 6.

Rom. 13. 5.

to preserve and maintain peace
Psal. 2. 10. and quietnesse. *Be wise therefore, O ye kings, be instructed ye Judges of the earth*, for even Kings and Princes must make this the principall scope of their soveraignty, that their Subjects under them may live a quiet and a peaceable life: According as the Mirrour of Kings, the Monarch of Great Britany, our learned and renowned King, doth testifie in his Kingly Instructions to his son our late hopeful Prince of happy memory: *A good King* (saith he) *must think his highest honour to consist in the due discharge of his calling; and therefore must imploy all his studies and pains to procure and maintain, by the making and executing of good laws, the welfare and peace of his people; and as their natural father and kind master, to make his greatest contentment in their prosperity, and his greater security in their tranquillity.* But
King James his βασιλικον δωρον, 1. Book.
Exo. 18, 18 because (as Iethro said to *Moses*) the

the whole burden would be too heavy to lie upon them, neither are they able to perform it themſelves alone: therfore they have their ſubordinat miniſters of juſtice, as judges, juſtices, & other inferior officers, to ſee that peace & quietneſs be maintained within their ſeveral circuits and diviſions. To whom that I may ſpeak in order, firſt let me intreat the honourable Judges, the chief guardians of Juſtice, and preſervers of quietnes, that they would ſtudy for the common quiettneſſe, and regard that more than their own either honours or commodities. The oath which they take when they are admitted unto their places, their commiſſion given unto them by vertue of their Office, doth require this: and therefore I ſay unto them as *Jehoſaphat* ſaid unto the judges of his time, *Take heed what yee doe, for ye doe not adminiſter the judgement of men, but of*

Judges.

18. Edw. 3.

4. Ed. 9. 11.

9 Hen. 3. 29

2 Chron. 19 6, 7.

of the Lord. And let *David* shew them their duty: *Do right to the poore and fatherlesse, deliver the poore and needy, save them from the hands of the oppressor.* Next to our Justices of the peace (which are as the Ephori of our Common wealth, the overseers of the common quietnesse) that my speech may be seasonable, let me intreat them to use their best indeavour for the preservation of the publike quietnesse. Their very title may mind them of this, *Justices of the Peace*; As much as to say, Ministers of Justice, preservers of peace; a beautiful epitheton, a blessed action, for *Blessed are the peace makers.* What is the summe of their Office, but the preservation of Quietnesse? The extent of their commission is, *To enquire and determine of all and singular such accusations and informations as are made of any offences disturbing the common peace, to heare and determine at the*

Psal. 82. 2.

Justicers.

Matt. 5. 9.

2 Edw. 3. 6. 18.

the Kings ſuit all manner of felonies and treſpaſſes committed in their ſeverall Counties againſt the peace, to reſtain offenders, rioters and barretters, to binde to the peace, and good behaviour unruly perſons, and to chaſtiſe offenders. And to this end foure times yearly they are to keep their quarter Seſſions, & many times to have petty Seſſions, and that in ſeverall places, that they may the better take notice of mens miſdemeanors, and take order for every ones quietnes. What worthy projects, what excellent courſes are theſe for preſervation of quietneſſe? What then remaineth, but that our Juſticers put this their Office duly in practice? their diligence wherein would be of ſo great importance, that it is of force to make empty pleading places in *Weſtminſter Hall*, & to abridge (if not wholly to take away) the number of contentious ſuits and quarrels which every where do abound.

Edw. 3. 2. 24

2 Hen. 5. 4.

12 Rich. 2. 10.

But

Constables and Tything-men.

But from these to descend to inferiour Officers, as Constables, Church-wardens, Tythingmen, &c. let me tell them, that they likewise are in place to preserve quietness, and withal let me intreat them to use their best endeavour for the preservation of the common quietnesse. They are, or should be, advertisers to the Justicers, as they are eys unto the Judges. *They are to suppresse vagrants, drunkards, rioters, gamesters, quarrellers, and all such disturbers of peace:* often they are enformed of their duties to this purpose at the publike Assizes and Sessions: O that there were an heart in them to demean themselves couragiusly in their places; O that they would be truly carefull to practice these duties, then should wee have more quietnesse, and lesse complaining in our streets.

1 Jac. 17.

39 Eliz. 4.

2. The Minister.

But to leave the *civill Magistrate*, and to come unto the *Minister*,

niſter, he likewiſe by vertue of his calling is a means to preſerve *quietneſs*; for the Preachers of the Word are the *ſons of peace*, they come with a *meſſage of peace* their *meſſage* is a doctrine of *reconciliation*, their *doctrine* the path way to peace and quietnes: they are *the ſalt of the earth*, to ſeaſon the hearts of men, that they may be capable of peace: they are the *prodromi* to prepare the way to quietneſs, by ſpeaking to the conſcience, and teaching inward peace, without which there can be no quietnes. Therfore it is the *Miniſters* duty to be a principall actor for the preſervation of Quietneſſe. It was once a common ſaying, (and it might peradventure then be a true ſaying) that the want of preaching was the cauſe of the want of quietneſſe: and I have heard this queſtion once moved What was the cauſe that there were ſo many bad Lawyers?

Luk. 10. 6.
Iſay 53. 7.
2 Cor. 5. 18.
Mal. 4. 6.
Mat. 5. 13.
Matt. 3. 3.
Iſay 57. 21.

which was presently answered, because there were so few good Preachers. But now (blessed be God) there are many good Preachers, there was never so much preaching, never more publike Lectures; and yet we see little the more Quietnes; nay our ignorant common people would perswade themselves, that for this cause there is the lesse quietnesse: wherefore I would admonish and desire, and in the bowels of Christ Jesus beseech my reverend brethren and fellow labourers in Gods harvest, that they would both in their Lectures cōtinually preach quietnes, and with the utmost of their endeavors in private conferences and publike meetings perswade quietnes where they see dissentions. It was a notable custome of old time observed in this Land, (and I think the statute for it at this day is in force) that in the place of judgement the

Canulus his Law.

the Biſhop or Miniſter ſhould ſit with the Magiſtrate, in the deciſion of controverſies, and ſuppreſſion of enormities, that ſo the one by Gods Law might inſtruct the conſcience, and the other by the Law of the Realm might correct the delinquents: it were to be wiſhed, that ſeeing the Magiſtrate peradventure accepteth not ſo well of the Miniſters preſence in his place of Juſtice, he would vouchſafe his own preſence at the Miniſters Lectures: As in ſome places of our Country, it is worthily obſerved (I would every where it were imitated) once weekly, where publike Lectures by authority are eſtabliſhed, the Magiſtrates of the Country neer about, and the next neighbour Divines doe joyntly frequent thoſe places where the Lectures are kept, the one to inſtruct the people in Chriſtianity, the other to appeaſe caſes of controverſie:

O what an excellent preſervative would this be for quietneſs when the Word and the Sword do meet together, when *Moſes* and *Aaron* do aſſiſt each other!

3. The Houſholder.

As concerning the *Houſholder* his preſervation of quietneſſe, the leſſe ſhall be ſpoken in this place, becauſe it hath been alreẓdy touched more at large in its proper place: Onely by the way let this caveat be given unto him, that he may and ought to be a notable means in the preſerving the common quietneſs, if he look well to the keeping of quietnes at home. Every family is a little Commonwealth and every governor of a family is as it were a Juſtice of Peace within his familly: he muſt therfore with *David*, *walk wiſely in the mideſt of his houſe*; he muſt with *Abraham* labour to compoſe and ſtop controverſies at home ſo ſoon as ever they ariſe, for as in the breach of a watercourſe,

Pſal. 101. 2.

Gen. 13. 8.

courſe, if it be taken in time, and ſtopped at the beginning, it will prevent the flowing abroad which otherwiſe muſt needs break out; ſo if in the breach of a private peace and quietneſſe, there be a preſent redreſſe at home, it will not break forth into ſuch open contention abroad.

4. The neighbour.

The like may be ſaid as concerning the help of *Neighbours* for the mutuall preſervation of Quietneſſe: As in a common fire every one will be ready to extinguiſh, and as for a common good every man will be ready to put to his helping hand; ſo every honeſt, every Chriſtian neighbour muſt be ready with all his endeavour to labour to extinguiſh the flame of variance, and to ſettle peace one with another. It is reported of that learned & worthy Judge the late Judge Lord *Dyer*; if there came any contro-

Judge *Dyer*.

verſies of poore men to be tried at the Aſſizes before him, he would uſually ſay, that either the parties are wilfull, or their neighbors without charity, becauſe their ſuits were not quietly ended at home. Indeed there is a great defect of charity among neighbours, when a controverſie is come to extremity, and hath proved coſtly, we can ſay it was pitty that it was not ended by Neighbours; but why are Neighbours ſo pittileſs that they doe not interpoſe themſelves to the appeaſing of theſe inconveniences: *I ſpeake this* (ſaith the Apoſtle) *to your ſhame, is it ſo that there is not a wiſe man among you? no, not one that is able to judge between brethren?* My brethren, and beloved Country men, let us take away that infamy, that ſhame, that diſgrace from our Towns, Pariſhes, and Vicinities, yea eſpecially from our ſelves, let us not make our ſelves

ſelves guilty of other mens furies, whiles we ceaſe to pacifie their unquietneſſe; *Let us bear one anothers burthens, and every one help forward the* Common Quietneſſe *by warning them that are unruly, by comforting the feeble, by ſupporting the weak, and ſhewing patience towards all.* Gal. 6.2. 1 Theſ. 5.14

CHAP. XXVIII.

Practicall means to preſerve Quietneſſe, 1. Equity, 2. Piety.

FRom the *perſonall means* we now come unto the *practical means* by which *Quietneſſe* may be preſerved; which (becauſe we are now drawing to a concluſion) I will binde up as it were in one bundle, and with all poſſible brevity commend unto the Readers imitation. Two things are the chiefeſt means for the preſervation of Quietneſſe. Practicall means to preſerve Quietnes.

1. Equity.

1. *Equity*, or upright dealing.

2. *Piety* or godly living.

Solon.

Upright dealing is a singular means to preserve Quietnesse: for so said *Solon* when one asked him, *what did most keep men from troubles*; he answered, *Upright dealing*: *Do so* (saith he) *to others as thou wouldest be done unto, so thou shalt not disquiet others, nor other trouble thee.* And to the same purpose *Plato* in his platform of a Common wealth, saith, that *both publike and private concord and quietnesse is preserved by publike justice and private equity.* The practice whereof *Marcus Aurelius* doth commend unto his sonne in his Death bed admonition; *My son* (saith he) *wouldest thou live quietly, and have others with thee and by thee to live peaceably? Carry thy self uprightly, deale plainly, judge truly, abstain from injury, right the wronged, relieve the oppressed,*

Plato de Rep. lib. 4.

M. Aurel.

suppresse

ſuppreſſe the wicked. The ſum whereof the holy Scripture propoſeth in theſe two words; *Ceaſe from evill, learn to doe well:* And there is a gracious promiſe unto gracious practice, *The mountains ſhall bring peace unto the people, and the little hils righteouſneſſe:* which may be thus allegorized: The Magiſtrates as the *Mountains* ſhall keep the people in peace, and *the little hils* the meaner ſort, the inferiour ſubjects, ſhall enjoy quietneſſe, and all by righteouſneſſe. Iſa. 1. 16. 17. Pſal. 72. 3.

But what is *Equity* without *Piety?* What is *Juſtice* without *Godlineſſe?* Without *Holineſſe* there is no peace. *What peace* (ſaith *Jehu*) *can there be, ſo long as Iezabels whoredoms and witchcrafts are in great abundance?* Therefore when the Apoſtle would ſhew unto us the way how we may live a quiet and a peaceable life under thoſe that are in authority, he addeth in 2. Piety. Heb. 12, 14. 2 King. 9. 22.

the end of it, that this must be done *in all godlineſſe and honeſty.* 1 Tim. 2. 2. *Quiet* we can never bee without *honeſty*, nor *honeſt* without *pietу*: therefore the Angels make an excellent conſort of this melodious Caroll upon Chriſts Nativity, *Luk.* 2. 14. *Glory be to God on high, in earth peace, good will among men.* Firſt, there muſt be a *Gloria in Excelſis*, before there can be *Pax in terris*; firſt there muſt be *peace with God*, before there can bee *Quietneſſe in our ſelves.* When a man hath his *Quietus eſt* from God, he is in the high way of *quietneſſe. When a mans wayes pleaſe the Lord, the Lord will make his very enemies to be at peace with him*, Prov. 16. 7. Yea he ſhall be in *league* with all the *creatures, with the beaſts of the field, and the fowls of the ayre, and with every thing*, Hoſ. 2. 18. Therſore every one who loveth peace, muſt ſeek to have peace with God, and whoſoever deſireth

ſireth to preſerve quietneſſe, muſt preſerve it by the practice of godlineſſe, which *Godlineſſe hath the promiſes not onely of the life to come*, but alſo of *the life preſent*. Among which promiſes theſe are not the leaſt, *Peace* and *Quietneſſe*. 2. Tim. 6, 8. Hag. 2, 10.

But how ſhall we bee able either to live godly, or to live juſtly of our ſelves, ſeeing we are ſo ful of frailties and imperfections? How ſhall we eſtabliſh it in others, who are ſo unable to effect it in our ſelves? Therefore we had need to be fervent in prayer both for our ſelves and others *Pray for the peace of Ieruſalem*. Art thou in trouble? Pray for thy peace. Doſt thou live in peace and quietnes? Pray for the continuance of it. *Prayer* getteth *quietneſſe*; *Prayer* keepeth *quietneſſe*; *Prayer* is the very lock of *quietneſſe*. Therefore when thou haſt performed all the reſt, faile not in this, for this is more Prayer a branch of piety tending to quietneſſe. Pſal. 122, 6.

more effectuall to the ſtudy of *Quietneſſe* than all the reſt: when thou canſt not prevaile with men, hereby thou ſhalt be ſure to prevaile with God.

CHAP. XXIX.

The concluſion of the Treatiſe.

THus have I, as God hath enabled me, explained this needfull duty, and excellent ſtudy, the ſtudy of quietnes. What effect this may work in the hearts & mindes of thoſe which ſhall peruſe the ſame, he knoweth who onely knoweth and trieth the hearts and reines. It is a ſtudy, I fear me, wherein but few will proceed Graduats, few will ſet themſelves to learn it, very few will be carefull to obſerve the practice of it. Howſoever I ſhall hardly perſwade others to the practice of it, ſure I am that I have ſtudied to perſwade it, and my deſire was to help

help forward the publike *Quietneſſe*. Into whoſe hands ſoever this ſmall Treatiſe ſhall come, and will take the pains to read over the ſame, if he be *the ſonne of peace, peace and quietneſſe ſhall reſt upon him*; if not, it ſhall ſerve to his greater condemnation. If it pleaſe God to give a bleſſing to theſe my poore endeavours, that by them the heart of any who either themſelves are troubleſome, or troubled, may be reclaimed unto Quietneſſe, let his holy Name have all the glory of it. If I have ſpent my ſtrength in vain, and have ſung a ſong to deafe ears, and have in vain commended Quietneſſe to thoſe whoſe hearts are fully bent to contention, and ſettled in unquietneſſe; yet *for Sions ſake I will not hold my peace*: for my Countreys ſake I will ever pray that *peace may be within our wals, and proſperity within our Palaces. For my brethren and companions ſake, I will*

Luk. 10 6.

Pſal. 122. 5, 6, 7, 8, 9.

I will now say peace be within thee: Because of the house of the Lord our God, I will seek thy good. God Almighty, who *is not the Author of confusion, but of peace,* who *maketh men to be of one minde in one house*, give us all grace that we may labour to preserve *Peace* and *Quietnesse* within our houses, with our Neighbours, and with all that are round about us, that we may *preserve the unity of the spirit in the bond of peace*, being, *one body*, and *one spirit*, as we *are called in the hope of our calling, having one Lord, one Faith, one Baptisme, one God and Father of all, which is above all, through all, and in us all.* To whom be all honour and glory now and for ever, *Amen.*

1 Cor. 14 33

Psal. 68. 6.

Ephes. 4. 3, 4, 5, 6.

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